

MARCH 1961

MOODY

MONTHLY

THE SECRET WE SHARE

By Vance Havner

Storm in the Congo

The Two Resurrections



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Acts 2:36

THE CARPENTER

*S*o many things He must have made
From dawn until the sun went down—
That Carpenter who plied His trade
In Nazareth-town.

With fingers skilled, as though He held
The new-formed world within His hands
And smiled above it, being glad
For seas and lands.

Each yoke was planed so smooth and clean,
The chair and table, shelf, and bed,
And instruments for harvest yield
Of daily bread.

*H*e made them all—so many things
We scarce could write the number down—
But oh! He never made a cross
In Nazareth-town.

He never made a cruel cross
For men bowed down by sin, to bear—
But it was they who fashioned it
And nailed Him there.

THE CONQUEROR

*W*ith what finality they place
The stone upon the tomb's dark face
With Roman seal and temple scheme
To spoil the Galilean's dream.

And with what mockery the guard
Of muttering soldiers, battle-scarred,
Begins its watch to bring to naught
The madness that the Prophet taught.

And undisturbed the shadows fall,
For death is final . . . death is all.

*B*ut on that morning when the sun
Looked in its rising on the One
Who triumphed over death for men,
No stone nor tomb could hold Him then.

No fetters forged by Satan's power
Could keep Him from God's promised hour:
They shake, they move, they roll away,
For this is resurrection day!

And even death must cringe and fall
For Christ is risen, Lord of all.

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This Month

EASTER IS A TIME of hearing and telling all over again—as though it were the very first time—the suffering and glory of our Lord.

For the deep significance of that death and resurrection, we are brought into the innermost chamber, as it were, in the lead article, Vance Havner's "The Secret We Share."

THE SITUATION in The Congo—social, political, moral—no one at this writing would be bold enough or foolish enough to appraise. One missionary (unnamed, for obvious reasons) has written an eye-witness account of the brutal days immediately following Independence Day, and his own deep involvement, when death was only a heartbeat away, in "Storm in The Congo."

ALLEGRA McBIRNEY has done a number of good things for us before, but she gets clear away from the beaten track in her captivating "Samaritan Woman, U.S.A." This, we think, is a story in hermeneutics that will stay with you for a long time.

SCRIPTURES RELATING to resurrection in the end time can be confusing, even to careful students of the Bible. We feel that in his article on "The Two Resurrections" Dr. M. R. DeHaan has done his usual dependable job of interpreting with clarity and helpfulness the various Scriptures dealing with this theme.

"IS THE CHURCH organized to death or for life?" is the highly stimulating question raised by Carlos Greenleaf Fuller in a most significant article, stemming from his own long pastoral experience. Indeed, there may be more questions raised than answers given, from which you may deduce that the situation calls for an "agonizing reappraisal."

THIS MAY BE NEWS to you, but it's true: churches throughout the country are winning converts consistently by providing them Bible study by mail. Read this fascinating account of how Bible study, church growth and evangelism go hand in hand in "Good News at the Doorstep."

DEFINITELY SLANTED for young people is Roy Wolfe's "I'm Just a Stupid Parent." If, like the author, you are of "another era" and just looking for perspective—well, it's on page 75. And look up that lead article on music while you're there!

RUSSIA! Prime Target Area

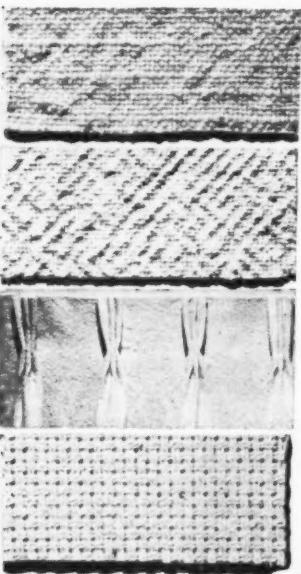
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Volume 61, No. 7

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for all the family

March, 1961

articles

- THE SECRET WE SHARE, *Vance Havner* • 12
STORM IN THE CONGO, *Dr. Titus Johnson* • 15
ORGANIZED TO DEATH . . . OR FOR LIFE? *Carlos Greenleaf Fuller* • 20
THE TWO RESURRECTIONS, *Dr. M. R. DeHaan* • 24
GOOD NEWS AT THE DOORSTEP • 60

features

- THE CARPENTER and THE CONQUEROR, Poems, *Ruth Gibbs Zwall* • 1
COULD I BEGIN FAMILY WORSHIP? *Clyde Merrill Maguire* • 14
SAMARITAN WOMAN, U.S.A., *Allegra Mc Birney* • 18
LIFE THROUGH BELIEVING, Part VI, *Alfred Martin* • 46

departments

- LETTERS • 4
REPORT • 5
EDITORIALS • 10
IN THE STUDY • 28
IDEA NOTEBOOK • 35
OFF THE RECORD • 39
MOODY MONTHLY, JR. • 40
NOTES ON CHURCH MUSIC • 44
SUNDAY SCHOOL LESSONS • 50
NEW BOOKS • 57

youth supplement

- LOVE THAT MUSIC, *Douglas Stave* • 69
THIS IS MY PROBLEM • 73
I'M JUST A STUPID PARENT, *Roy Wolfe* • 75
SECRETS OF VICTORY, *Anthony C. Capon* • 78

cover by H. Armstrong Roberts

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WILLIAM CULBERTSON

President of Moody Bible Institute
speaks on the fundamentals
of the faith.

Adorning the Doctrine

"It was Paul who wrote, 'Adorn the doctrine of God our Saviour.' He gave the exhortation to Titus that the young preacher might pass it on to slaves—slaves tempted to steal from their masters (Titus 2:10). It is an amazing word. To those of us committed to Christian doctrine, who believe it, who see the exquisite perfection, logic and beauty of it, it is hard to think of adorning that which is so glorious in itself. It is like painting the rose or gilding the lily. And it is even more difficult to imagine a slave adorning the doctrine. But he can; so may we."

"The only proper and scriptural embellishment of true Christian doctrine is the consecrated, godly life of the believer. Such adornment proves not only that the believer holds the truth, but that the truth holds him. God is always concerned, not only about increase of knowledge for His child, but also growth in grace. In fact, II Peter 3:18 seems to stress growth in grace, according to the order of the words in the text.

"So let us never forget that Christian doctrines are not only to be believed, not only to be taught, not only to be defended; they are to be adorned. And to that end God has given us His Son, His Word, and His Spirit."

Every Christian should have a copy of William Culbertson's book *God's Provision for Holy Living*, a happy blending of Bible study and practical exhortation. 112 pages, paper bound. For your free copy, write Moody Bible Institute, Dept. M-1-873, 820 N. LaSalle Street, Chicago 10, Illinois.

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LETTERS

TO THE EDITOR

Missionary Mail

I want to take this opportunity of expressing the very deep appreciation felt by my wife and myself for your kindness in letting us share the good things of MOODY MONTHLY each month.

While Singapore is a thriving city and we are by no means cut off from Christian fellowship in such a place as this, your magazine nevertheless adds something vital to our spiritual nourishment, and we look forward to its arrival with eagerness.—Douglas Kiff, The Salvation Army, Singapore.

We want to thank you for sending M/M to us through your subscriptions to missionaries plan. We do appreciate it and find it most helpful. I am happy to see that there is now a section for children as well as a youth section. This is especially appreciated by missionaries on fields where there is so little good reading material for our growing boys and girls and young people.—Dorothy and Art Wellwood, N.C.E. Missionaries.

Just Can't Agree

It is good to be kept informed of your side of Christianity's story, even though I hardly ever agree with you. At least, "In the Study" is worthwhile, and the book reviews are sometimes interesting—as was one of a book by Dewey Beeble on the writing of the Bible. The "Letters to the Editor" is pure junk; it is merely all yes-man praise. It would be good to have a penetrating article on a controversial subject.—R. H. Peer, Albany, N.Y.

Mission to Canada

Undoubtedly the greatest need of the Mission to Canada, conducted by Tom Rees, is the earnest, believing prayer of Christian people. Although it is impossible to send individual reports, if the leader of a prayer meeting will send his full name and address and phone number, together with the name of the prayer meeting or group concerned, and time and place of its meeting, a report will be sent at regular intervals provided an assurance is given that the message will be read and prayer offered.

Names should be sent to Rev. H. R. MacDonald, Prayer Secretary, 227 Bloor Street E., Toronto.—Elizabeth

M. Smith, Organizing Secretary, Mission to Canada.

Christmas Complete

First let me say that we are deeply indebted to your magazine, and perhaps more specifically to Ellen McKay Trimmer, for the opportunity of presenting the play, "The Gates of Christmas."

Typical of the comments received was, "I felt something was lacking this Christmas and now I feel everything is complete; now I'm ready for Christmas." Another, "The finest thing that has happened to our church in many, many years."—Oran R. Allee, Marion, Ind.

Nothing for Salvation

It is sure a sad state of affairs when the Church of Jesus Christ reviews cook books and the like in their columns instead of books that tell lost sinners how to be saved. There is not a book on that list that would bring a lost soul to Christ. I know the Lord says before His coming the Church would be apostate. The sad part is that you reject books that do tell people how to be saved. Moody sure has fallen down.—Inez Kemper, Washington, D.C.

Booklets Not Sold

In a recent issue a story concerning the Bible Meditation League's powerful "Heart of Vijay" booklet mentioned "sale" of the booklet.

The Bible Meditation League has published millions of these soul-winners for missionaries in more than one hundred nations, and in no case has the League charged for or sold them. Ours is the oldest of all literature agencies.—Don R. Falkenberg, president, The Bible Meditation League, Orlando, Fla.

Music Notes Help

Being a director of an Intermediate Girl's choir in our church, and an unprofessional one at that, I was especially pleased to note the new feature, "Notes on Church Music," in the January issue. All suggestions and help are most welcome. If Mr. Hustad could give the price of all the publications he recommends, and also where they are available, his column would be even more helpful.—Mrs. Wayne Maloon, Union City, Ind.

report

The month's WORLDWIDE NEWS in brief



On its way to the strife-torn Congo, this plane of the Missionary Aviation Fellowship will help meet the medical crisis that has followed the departure of over 500 medical missionaries from the republic since last summer. The plane will shuttle emergency medical teams between outposts in "the bush," where mission hospitals scattered through the area need immediate help.

GRAHAM, KENNEDY EXCHANGE IDEAS

One of the pre-inaugural conferees with President John F. Kennedy was evangelist Billy Graham. In a golf game arranged by Sen. George Smathers (D.-Fla.), Graham stressed to the new chief executive the need for helping to fill the vacuum that exists in the hearts and lives of so many young people today.

During their six hours together, the evangelist reminded Kennedy that this country needs strong leadership and also suggested—in the light of the Scriptures—action which should be taken in several areas of the world.

In a phone conversation the following day, Kennedy thanked Sen. Smathers for having arranged the first meeting of the two men. He further indicated that he would like to confer with the evangelist regularly to gain his counsel on important matters of state.

These details of the meeting were related by Sen. Smathers as he spoke at the opening session of the sixth Laymen's Leadership Institute. Before some 800 leading business and professional men and their wives, Smathers declared, "There never has been a time before when we so urgently need the message of Jesus Christ . . . There should be no hesitancy in our inviting our neighbors and friends to church."

Other speakers for the three-day Laymen's Leadership Institute included Graham, Howard E. Butt, Joe D. Blinco, Mrs. Billy Graham, Canon Bryan Green, Louis H. Evans, Paul Harvey, James A. Vaus, Duke K. McCall, L. Nelson Bell, Bill Bright and Richard C. Halverson.

FEW BELIEVERS IN CHINA

A former German missionary to China, Gerda Buega, recently returned from a tour of that Red-dominated country, reported that "one has to search for churches and Christians with a microscope" in most Chinese towns.

In contrast, however, the church is still comparatively active in Shanghai, she declared, even though only 20 now operate as compared with 200 before the Communists came into power.

A minister told her that all pastors in the city now meet regularly and denominational differences no longer matter. In one church three services are held each Sunday, attended by about 300 persons each.

BIBLE SCHOOL CENTENARY

January 11, 1961, marked the 100th anniversary of Toccoa Falls Institute in Toccoa Falls, Ga., oldest accredited Bible College in the south. Graduates have included Christian educator Bill Watson, and Tom Bozeman, Christian and Missionary Alliance missionary to the Balim Valley in New Guinea.

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Romans 10:15

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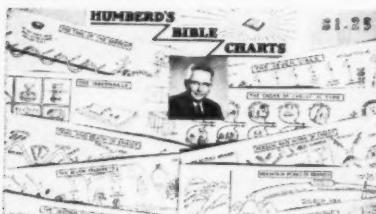
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THE DON MOTT STORY

An editorial in the *Orlando (Fla.) Sentinel* recently told the success story of insurance executive Don Mott. Wrote Publisher Martin Anderson:

"Don Mott credits hard work and faith in God for his success. Each day the 22 people he employs report at 8:20, and for 10 minutes before the doors open at 8:30 they read from the Bible, sing a hymn and say a prayer. Mr. Mott says, 'It starts our day right. We'd do it even if it hurt business, but it hasn't.'"

BANKER'S MISTAKE

Thanks to a banker's mistake, the Evangelical Free Church in Terrace, British Columbia, 50 miles from Alaska, was able to erect a new building recently.

Unable to obtain a loan for \$950 to purchase property for the new building, the church found itself blocked in its building plans. But one day the mail brought a notice from the banker that \$2,000 had been deposited to the church's account. Three months later, after the church had bought the land and made plans to build, the bank sent notice that the \$2,000 should have been credited to the Evangelical Lutheran Church, whose headquarters also are in Minneapolis.

Because the church had moved so far along in its plans, the banker went along, with no interest charged for the three-month period, and no co-signers needed, plus—at a later date—a loan of \$12,500 to complete the structure.

PITTSBURGH CONVENTION

The 1961 Bible and Missionary Convention of the Christian and Missionary Alliance Church, North Side, Pittsburgh, Pa., March 12-19, will feature C&MA President Dr. Nathan L. Bailey, Dr. Paul S. Rees, Dr. R. R. Brown, Rev. E. Buckhurst Pinch, T. G. Mangham, Willis Braun, Ronald Griffiths, Gene Evans, J. Stratton Shufelt and Mrs. Joseph Talley.

FOREIGN

Tokyo—More than 400 pastors and laymen now serve on the Tokyo Christian Crusade committee making plans for the mammoth crusade May 6-June 5 in the 10,000-seat Meiji Auditorium. Dr. Bob Pierce, World Vision president, will speak each night. More than 600 Tokyo churches are sponsoring the crusade.

Jerusalem—The world's Jews are being asked by officials of the World Zionist Organization to "come to

Israel in the thousands so as to live a full Jewish life." A resolution adopted by the group at its 25th congress added that Israel's rapid development has led to a manpower shortage. It said the Zionist organization and Israel should help Jews who want to emigrate to Israel and singled out the need to organize the emigration of North African Jewry and their settlement in Israel.

San Jose—*The Latin American Evangelist*, official organ of the Latin America Mission, has begun its 40th year of publication with a new and larger format.

Tokyo—The Japan Baptist Convention has erected a \$50,000 student center, located near four universities and aimed at acquainting students with Christianity. Bible studies, music classes, lectures and recreational facilities will be included.

Cairo—Published here in February was "The Apocryphon of John," a fourth century Coptic manuscript allegedly containing Jesus' sayings to his "favorite disciple." Translators say it is one of the most important apocryphal texts, containing quotations that "are not according to the sayings of the New Testament."

Tokyo—The Japanese government recently granted the Pacific Broadcasting Association recognition as a non-profit, property-holding corporation in the public interest. This is the first time in Japan that such recognition has been given an organization promulgating the gospel primarily by radio.

NAMES IN THE NEWS

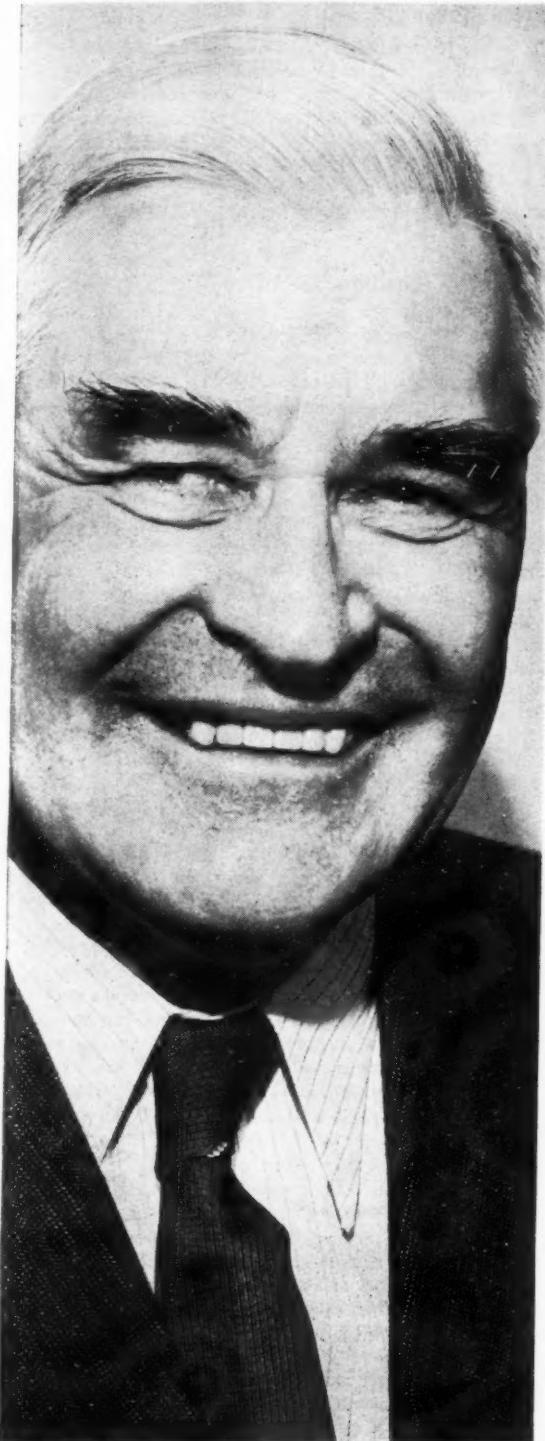
• **WILLIAM G. NYMAN**, 76, distinguished mission executive, died on Jan. 10 in Glendale, Calif. He was secretary-emeritus of the Wycliffe Bible Translators, Inc. and the Summer Institute of Linguistics, treasurer of Missionary Equipment Service, a member of the board of Orinoco River Mission and a member of the local councils of Africa Inland Mission and Sudan Interior Mission.

• **REV. H. BLAIR WARD** of Scarborough, Ont., has been elected president of Canadian Nazarene College, which will move from Red Deer, Alberta, to Winnipeg, Manitoba, in September.

• **JOHN B. MOORE**, superintendent of Tent Hall, Glasgow, Scotland, is

[Continued on page 65]

DO YOU HAVE \$300, \$500 or \$1,000?



This will interest YOU...

Our field representatives meet Christian men and women quite frequently who are looking for places to invest their money. Most of them *need* a return on their savings.

Some are considering investments in stocks. But because of their limited knowledge of stocks and bonds, they are reluctant to buy. Others hesitate because of market fluctuations, uncertainty of dividends, etc.

And some tell us of disappointing experiences on their investments.

* * *

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EDITORIALS

The Real Easter

To a great many, Easter is a day to be observed by turning out in new clothes, making a somewhat unaccustomed visit to a church and participating in some way in the so-called Easter parade. Such a travesty shows not only the individual's basic lack of understanding but also his carnal nature.

Others may go a little deeper. While sharing in the unseemly observance described above, they have come to realize that Easter relates to resurrection. They know that the day is supposed to mark the fact that Christ arose. But they are hazy about the matter. So they look for "analogies": the blooming of a flower and the coming of spring—pausing to contemplate the contrast between the ugly and the beautiful, between death and life.

Others, thank God, go deeper. The wonderful reality of Christ's resurrection is not a hazy idea, it is not a shibboleth which is recited with quivers of emotion, it is a basic fact. It is the bedrock foundation of the historic Christian faith. It proves beyond any question the validity of Christ's death as the expiation for man's sin.

Perhaps a correlative truth is also real: He is alive now. By His Spirit He is with me; He is in me. Along with this, perhaps, is the recognition that He is coming again, and that His coming means the resurrection, translation, and glorification of those who trust in Him.

Alas, all too many are willing to rest the matter here. Wonderful is the truth that He arose, that His blood atones, that He lives, and that He is coming again. We do not minimize these facts. They are fundamental. But they are not the only truths which Easter articulates. What of the Saviour's lordship (Rom. 14:9)? What of our union with Him in death and resurrection (Rom. 6:4-7)?

For many of us, this Easter could be the entrance into a new life, if we would recognize the implications of His lordship and if we truly believed the truth of our identification with Him. Walking in newness of life (Rom. 6:4) is not simply beautiful language; it can be real, solid, daily experience.

Don't let this Easter be a celebration that touches only the periphery of spiritual reality for you. Long for more from God. Meditate on all the truths the Word of God makes part of the resurrection message. Pray earnestly. This Easter can be different.

We Need No Better Reasons

Most of us do it. And, from one viewpoint, the practice has something to say to us and must be acknowledged as quite legitimate. But reflection will show it to be a rather low standard of promoting Christian dedication and service. What is it? The finding of motivation and incentive in competition—with friend or foe.

Sober thought probably will convince all of us that rivalry is hardly the basis for Christian living. However, practical considerations make us acknowledge that competition is productive: it seems as though it is the only way to get some people to do what they should do. But it must fall short. It always results in comparing ourselves with ourselves, instead of facing God's standard. It has the evil potentiality of producing jealousy and bitterness. It fosters selfish considerations which feed on winning over a rival.

Now we are not so ethereal as to be of no earthly good. Up to a point we can go along. We understand, in fact we have used the same device, that Christians had better be as devoted, indeed more devoted to their Lord, their Text-

book, and their faith than the Communists are to theirs. Mere survival is to some extent involved. But we could hope—for ourselves as well as our brethren in Christ—that love for the Lord Jesus, dedication to His Word, and a recognition of the truth of our faith would compel us, would drive us to that consecration and discipleship which would overwhelm every obstacle and would make other devotions appear to be second or third rate. The highest motivation, and the only one free from defects and the only one sufficient in every circumstance, is the glory of God. There is no substitute for love for Him who first loved us and gave Himself for us. Actions which spring from this source will cause us to outstrip all so-called competition even without comparing ourselves with it.

Catering to the "Mature Mind"

A headline informs us that Hollywood producers are looking ahead to more of what they choose to call "mature movies." Eric Johnston, head of the Association of Motion Picture Producers, is quoted as saying, "We are now in an era of selectivity—selectivity by producers and selectivity by audiences. [This leaves us speechless.] The motion picture public has shown that it does not want patterned mediocrity, nor routine films ground out for the so-called mass mind. It wants invigorating, stimulating and challenging entertainment in motion pictures."

Nothing is said in the statement relative to recent criticism from church groups and others concerned with public morality about use of themes such as dope, adultery and prostitution.

One does not need to have had more than an occasional glance at the movie page in the daily newspaper and an occasional movie review to understand this announcement perfectly. There will be exceptions, but Hollywood, hard pressed by competition from TV, is staking its financial life on the age-old formula that sin always attracts attention. The package will be "sophisticated," but the contents will be the same—the lust of the flesh, the lust of the eyes and the pride of life, with emphasis on the sensual. Such productions are calculated to appeal to the "mature" mind which "being past feeling" (Eph. 4:19) and wholesome satisfactions derives vicarious pleasure from the various sins that the movie industry can contrive and screen.

Thank God for those who are not sophisticated, who genuinely abhor that which is evil. Hollywood's preoccupation with developing the "mature mind" is being followed at the cost of greater ungodliness in our nation, greater insensitiveness to every kind of sin and—inevitably—increasing immorality and crime. Those who understand these things will realize what Hollywood does not—that in the long run it is destroying the very public on which it feeds.

The Emmaus Discovery

Every Christian urgently needs an experience such as that of the two disciples who walked to Emmaus only a few hours after the discovery of the empty tomb (See Luke 24:13-35). These men began the day in discouragement, but ended it by hurrying back the same evening with the joyous word that they had seen the Lord.

"Did not our heart burn within us, while he talked with us by the way, and while he opened to us the scriptures?" they exclaimed as they compared notes afterwards. Surely after this they were never able to forget that Christ was

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risen indeed, that He was carrying on His purposes, that He was still concerned for them and keenly aware of their particular needs.

Though it is not yet our privilege to see Him, most certainly it is God's will that we should know His presence. "I will not leave you comfortless," He told His disciples. "I will come to you . . . He that hath my commandments, and keepeth them, he it is that loveth me: and he that loveth me shall be loved of my Father, and I will love him, and will manifest myself to him" (John 14:18, 21).

It is of this very need of knowing His presence that our Lord speaks in His letter to the Church of Laodicea which we believe is particularly applicable to believers of this age: "Behold, I stand at the door, and knock: if any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me" (Rev. 3:20).

From such fellowship, and only from it, comes the peace, joy, power for service and fruitfulness we so urgently need both for ourselves and for the lost and dying world about us.

What the Polls Prove

One of the cherished but indefensible assumptions especially common in our country is the notion that somehow, somehow the majority of people are always right. One man may be dead wrong or even a minority, but if the weight of opinion lies in a given direction, it must be right.

Of course this simply isn't so. A public opinion poll in Noah's day would have stopped the building of the ark. Majority votes would certainly have kept Abram at home in Ur and led to the extinction of Israel as a dwindling band of slaves in Egypt. The list of illustrations is endless, not only from the Bible but from secular history as well.

Yet every now and then the public is presented, a little breathlessly we often think, with surveys disclosing how many believe in God or the coming of Christ or life after death.

Such findings are often useful—provided we keep in mind that such polls measure people, not Bible truth itself.

A survey of liberal arts and science students at City College of New York, for example, discloses that 45 per cent do not believe in God. Only 32 per cent of another student group believe that there is life after death.

This is a tragic reflection of our need, but it is cer-

tainly no reflection on the trustworthiness of our faith.

Do such opinions—or others like them—shake the foundations of God or alter by a hairsbreadth the workings of His power? The question scarcely needs an answer. "Let God be true, but every man a liar" (Rom. 3:4). The sun shines just as brightly above the blind as above men who see. Such polls may show the measure of man's apprehension of God's Truth; they cannot throw a shadow on the Truth itself.

Truth and Error

An archaeological excavation in Jordan has uncovered more evidence supporting the historicity of the biblical record. The excavation was carried on by a group of American scholars under the direction of Prof. G. Ernest Wright, noted archaeologist, of the Harvard Divinity School. The account of the discoveries, carried in a recent *New York Times* dispatch, related the findings with the story written in the Book of Judges, chapter 9, wherein is recorded Abimelech's storming of the ancient city of Shechem and his subsequent destruction of that city and its tower.

At no point is the biblical record disputed. One could lay his Bible down alongside this newspaper account and find no argument anywhere with the inspired Word. Indeed, the purpose of the expedition, according to the dispatch, was "the same as that of other archaeological projects in the Holy Land—to relate biblical history to known events in ancient history"—in this case, the twelfth century, B.C.

Two thoughts come to mind. One is that sooner or later false teaching runs squarely up against the hard fact, which refuses to budge no matter how violently it is assaulted.

In contrast, only truth stands up under the searching scrutiny of unprejudiced investigation. The words of Bryant are worth remembering: in this regard:

*Truth, crushed to earth, shall rise again;
The eternal years of God are hers;
But Error, wounded, writhes in pain,
And dies among his worshipers.*

The truth of the Bible is not dependent, of course on archaeological findings. Yet it is comforting and even exciting to see Bible history so clearly affirmed.

Coming Next Month

PENTECOST IN PORTUGAL

In Portugal as in many other countries today true faith in Christ often costs dearly. There a struggling church faces many difficulties, but with a joy that is contagious. Next month Olav Eikeland brings you a first-hand picture of a little-known group of believers which will challenge your own faithfulness.

THEIR WEAPON IS THE WORD OF GOD . . .

On a thousand fronts they carry on the battle—in churches big and little, rescue missions, and halls, wherever people need the gospel. These are the home-front workers trained at Moody Bible Institute. Faith Coxe Bailey presents a panoramic view of the ministry of this great army in an anniversary feature.

ARE YOU A CARELESS HOST?

Since the days of the apostolic church, Christians have rejoiced at the presence of the indwelling Holy Spirit. Yet down through all these centuries Christians too often have been careless hosts. Be sure to read next month's great devotional classic, *MY HEART, CHRIST'S HOME*, by Robert Munger.

By VANCE HAVNER

THE SECRET



AD our Lord risen in this age of ours, and an American religious promoter managed His post-resurrection appearances, the world would have witnessed the greatest publicity extravaganza of all time.

Think of what a modern public relations man might have done. He could have had the risen Saviour appear again before Caiaphas and Herod and Pilate. He could have had Him preach in Jerusalem. And imagine if you can, had our Lord risen in this era, what would happen if He appeared on television!

But our Lord revealed Himself only to His own. A present day publicity expert could only have lamented the failure to dazzle the world with the wonder of it—the crucified Saviour rising from the dead, entering doors without opening them, in a body independent of all natural limitations! Wouldn't it have accomplished in an instant what we have labored for centuries to prove? The world doesn't believe it yet; wouldn't a dramatic public appearance have established it from the start? That is the reasoning of the natural man.

Even before His death our Lord would have been the despair of all high pressure image-makers. His brothers advised Him to go up to Jerusalem: "If thou do these things," they said, show thyself to the world." He never could "put himself over" from Galilee! Their counsel is the counsel of this age, and it springs from unbelief: "For neither did His brethren believe in Him."

Our Lord's reply stands for all time: "My time is not yet come: but your time is alway ready. The world cannot hate you; but me it hateth, because I testify of it, that the works thereof are evil." He did go up to Jerusalem later, "but as it were in secret."

This cuts sharply against the grain today. We are so geared to ballyhoo that the way our Lord handled His publicity is incomprehensible. Such a pattern does not make sense to today's hidden persuaders. It never has made

sense to this world, and it never will.

* OF COURSE we do not mean that we are not to use every decent modern means to get the gospel out. The gospel is not a secret to be hidden but a story to be heralded—to as many people as possible as soon as possible. But we must never forget that there is a very real sense in which we are a secret society in a blatant noisy world.

Something has been confided to us and not shouted to all men. Something has been revealed to a few and not demonstrated to the many. Something has been shared with the family and not published to all the neighbors. Our risen Lord appeared only to His own. He confided the greatest news ever to break on earth only to His own. He commanded only His own to go out and tell it.

A motley crowd saw Him die. His enemies watched that tortured body writhe on the tree. But they never saw Him when He returned resurrected. When Paul called the roll of the favored witnesses (I Cor. 15) there wasn't an unbeliever on it.

The season we call Easter is—like Christmas—so entangled in paganism and so vulgarized by commercialism that it is almost a hopeless task to separate the precious from the vile. Preachments from secular writers turned religious over Easter would be amusing if they were not to pitiful. The clumsy efforts of unregenerated men to interpret the resurrection are embarrassing.

But what else could one expect? The natural man cannot receive these things; they are foolishness to him. Even some preachers never miss the mark more widely than when they get going on immortality and survival of personality with no word about the resurrection of the body. The professing church has gathered such a miscellaneous aggregation of the uninitiated that more and more Easter in Suburbia becomes as painful a travesty as we are likely to witness in the entire year.

Back of this lies the fact: the resurrection is at the same time both the

secret of a relative few and news for everybody. Our risen Lord could have visited Rome and Athens and Alexandria and demonstrated His return from the dead, yet He revealed Himself only to a few disciples. As a visible manifestation it was limited; as a spiritual experience it is open to all who will trust Jesus Christ as Saviour and confess Him as Lord.

When we are born again by the Holy Spirit we are buried with Him into death and raised to walk in newness of life. We died with Him; we live with Him. His resurrection was not an isolated event in history; we can enter into the experience of it in identification with our Lord. In that sense it is the secret of a relative few. This is the fellowship of true believers. Millions of run-of-the-mill church members may observe the Easter season, but only the born-again share the secret. Today, as long ago, our risen Lord reveals Himself only to His own.

* Not only may we enter into the experience of the resurrection; we can live in the power of it. The Christian life is a supernatural life in this natural world, lived by the Spirit who raised Christ from the dead.

Here again we have a secret. The world cannot understand it. Trying to explain this life to unregenerated men is casting pearls before swine, to use our Saviour's own words. One might as well try to describe a sunset to a blind man, play music to a deaf man, reason with a dead man.

Trying to teach nuclear physics to a monument in a city park is no more hopeless than trying to reveal the Spirit-filled life to a man in his sins. Being a Ph.D. does not help him here. In this realm it means only "Phenomenal Dud" until his mind is illuminated by the Spirit. There is no use in trying to teach calculus to those who have not even had their arithmetic. Even the simplest spiritual lessons are not learned by the head but experienced in the heart. We begin with the B.A. degree—born again.

Yet even the born again may not make progress in living the resur-

WE SHARE



rection life. So many remain babes on milk when they should grow up. But there is such a life and it can be lived in this present world, as we reckon ourselves dead unto sin but alive unto God. Being risen with Christ we seek those things which are above. We are dead and our life is hid with Christ in God.

Here again is a blessed secret, this hidden life, secure in God in a day when men can find no hiding place down here. But we are also alive unto God, and we are not to be hermits or a band of secluded mystics merely enjoying each other's company. This life is lived out where cross the crowded ways of men. Yet we share a mystery that only the initiated can appreciate.

* WE CAN enter into the experience of the resurrection and we can live in the power of it. But more than that, we can anticipate the complete fulfilment of it. We are still in these mortal bodies. But He is the first-fruits of them that sleep, and His resurrection guarantees that our bodies shall be raised and made like unto His glorious body. It doth not yet appear what we shall be, but we shall be like Him. His was a battered and bruised body—perhaps scarcely recognizable when they laid it in the tomb. But soon He appeared in a new body, to the amazement of that favored band of witnesses.

We have seen loved ones laid away, bodies so ravaged by pain and disease that they too were little like the precious forms we once had known. How precious is the prospect of new bodies beyond the reach of time and decay!

Some of us are getting old and our physical paraphernalia is showing the wear and tear. Every time we look into a mirror it certainly doth not yet appear what we shall be! We are not interested in mere survival of personality. We do not thrill at the prospect of being glorified ghosts. We are not destined to be disembodied wraiths. But we anticipate the resurrection of the body and rejoice now

"Could I Begin Family Worship?"

By Clyde Merrill Maguire



AS a new bride, she was anxious to make her marriage succeed. Her big brown eyes were troubled as she asked, "Could I begin family worship?"

She felt that her husband was head of the house, and that he should be the one to take the lead.

"But I don't believe he will," she sighed. "He's such a timid fellow. I've never heard him pray."

Because she was so tense as she questioned me, I made a little joke. I told her husbands were the heads, but wives were the necks, and the neck is there to turn the head! If he wouldn't begin family worship, then it was up to her.

We prayed about it together. We decided that she should talk to him, tell him of her conviction that reading God's Word and praying together would stabilize their marriage. We agreed that, if he answered, "Maybe it would, but I just can't," she would ask, "Then will you join me while I read and lead in prayer?"

He would, and she did!

That was twenty years ago. I've followed that couple with interest for two decades. Gradually the young husband began to take his turn with Bible reading. Then, wonder of wonders, he began to lead in prayer. Now both are leaders in their church.

"Could I begin family worship?" you may be asking. Why, certainly you could! It isn't hard.

Assemble the family. If possible, give each a Bible. Let each read a verse in turn, or take turns reading from day to day. Then pray. Vary this with sentence prayers or by taking turns in leading in prayer.

"Could I begin family worship?" The answer is, "Yes, yes indeed." And I pray that you will.

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in a blessed foretaste of glory divine.

♦ Now ALL of this resurrection truth—entering into the experience of it, living in the power of it and anticipating the complete fulfilment of it—is the secret of our Lord's own; it belongs only to true believers.

We do not know how many there are in this "secret order." The professing church has added a multitude, a vast majority, who show no evidence of being "in" on the secret. We have padded our rolls with the uninitiated whose names are not in the Book of Life. Many of them hold church offices and direct the policy of religious bodies. And many of them live lives that scandalize the cause of Christ.

Along with that, the world has had a big hand in Easter right from the start. The word Easter itself comes from paganism. From the beginning the observance of our Lord's resurrection has been mixed with heathen festivities and godless practices.

Any faithful preacher has a task on that great Sunday trying to make clear the difference between resurrection experience and Easter observance. He has before him a throng he may not have seen since Christmas and he must startle these holly-and-lilies church-goers with the fact that no one has any part or lot in this matter except from an experience wrought by the Spirit of God.

We need to do something today to recover the true exclusiveness of the resurrection experience. Our Lord did not mingle with the mob after He rose. He did not allow the coarse familiarity of curiosity seekers. This was not for everybody. We have somehow given the impression that the miscellaneous throng can crash in on this precious secret. But it is not common property.

A lot of preaching at Easter waters the resurrection down to sentimentalism about immortality which is not peculiar to the Christian faith. The pagans had some thoughts along that

line. We have thrown open the resurrection gates to everybody, just as though sons of Adam could share it on their own. The good news of the resurrection is for everybody, but for the experience of it nobody has the password except the Holy Spirit.

By letting the world in on Easter we have made the truth we believe cheap and commonplace. Fools rush in where angels fear to tread. If we followed our Lord's example there might be fewer names on church rolls—but the "secret order" of true believers would be far more effective.

There is an offense here—the offense of the cross—and we become ineffective trying to be inoffensive. Screening out candidates for church membership who bring nothing but a church letter might involve persecution in some quarters, but it would preserve the true exclusiveness of the fellowship of the resurrection. It ought to mean something to be sharers of His secret. It cost too much to be a matter of ordinary significance.

♦ THAT brings us to one final observation: Not only can we enter into the experience of the resurrection, live in the power of it and anticipate the final fulfilment of it; we can spread the glorious news of it.

We prove it by our lives; we must also proclaim it with our lips. The world knows that Christ died. It is up to us to tell them that He lives. Doubting Thomas knew the Lord had died. What he needed to know was that He was risen.

It was the message of the early church. Paul made it so plain that even Festus got the right idea. He stated the issue as concerning "one Jesus, which was dead, whom Paul affirmed to be alive." It would be well if every modern Festus got that impression from our testimony. Though we cannot explain the deeper truths of resurrection experience to the world, we can tell them the good news that Christ has died and risen, and invite them to put their trust in Him that they may learn for themselves.

One thing we must never forget: we are not proclaiming merely an event or a doctrine. Martha believed in the resurrection, but our Lord said to her: "I am the resurrection and the life." It is possible to get as close to Jesus as sound doctrine and not get through to Him.

The resurrection is a glorious fact, event and doctrine. But the resurrection is not only something, it is Somebody. We have a secret to possess and a story to proclaim. But above all we have Someone to present. For He is the Resurrection and the Life.

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JUNE 30, 1960, Independence Day in The Congo, had passed without incident. We had looked forward to that day with mingled hopes and fears. Now even the most pessimistic among us began to admit that probably they had been mistaken.

On the fifth day of July it happened—catastrophe, from a direction that no one had even thought of, the 25,000 native soldiers. They were the forgotten men, the backbone on which all could depend for stability and order, to whom we all looked for help and support. Trained and disciplined as they were, no one ever expected them to cause trouble. That they did was the shock of the hour.

When we turned on the radio that morning, we heard that the army at Thysville—150 miles away—was in a state of rebellion. The white officers had been taken, badly beaten and thrown into prison. At almost the same hour, like a prearranged mutiny, every camp in the country was swept into the same state of revolt. As the day wore on, other radio reports announced the spread of the revolt.

Soldiers were invading neighboring areas, plundering, beating white people and herding them together, dragging them if they did not willingly follow. There was widespread torture and horror. Women were violated without consideration.

Toward evening it was clear that the purpose behind it was to exterminate all white people and get rid of them for good in the crudest way possible. At gun and bayonet point they were driven, sometimes barefooted, to walk long distances to concentration camps. The women were distributed throughout the camps for the soldiers' basest inclinations. Soldiers swarmed over large areas in jeeps and trucks, rounding up all whites, those who had not had time to realize the situation or had time to flee.

Places and people we knew well were captured. Mission stations were invaded in a fixed pattern. One Roman Catholic mission to which a large number of whites had fled hoping for protection was broken into and the men imprisoned. Girls from a

white girls' school were carried into the forest. Everywhere the stories were the same.

Panic ensued. White people left everything just as it was and took the nearest way of escape—if escape was possible. Better to die, they thought, than to fall into the hands of this uncontrolled mob. People in great numbers streamed over the frontiers in all directions and from all sides. There was only one word on every white person's lips—escape.

Day after day we listened to reports like these while the wave rolled nearer to our own doors. Our own way of escape was already closed; the only roads accessible were highways for native soldiers. Lines of communication were broken. No trains moved, no boats; there was no mail, no telegraph. Our only contact with the outer world was one-way radio, Radio Leopoldville. We could only wait, watch, pray—and listen.

On our station were two married couples, three nurses and two men. Our greatest concern was to give safety to the women. There was no

By DR. TITUS JOHNSON

BORN IN THE CONGO



*Not a white man could be seen anywhere along the long stretches
of road. Congo had lost 80,000 of its 125,000 white people.*

question of what would happen should the soldiers suddenly appear at our doors. Concerning our other missionary stations, we knew nothing, although we were deeply concerned.

One week had gone by when Dr. Mattson, my colleague at Kibunzi Hospital, and I decided to find out if the missionaries on our other stations were safe, and to discover if we could the whereabouts of the native soldiers. We knew our fate if we stayed. It was a week of being shut off from the world, a week spent in constant anticipation of impending disaster.

We started out in our jeep. The last news we had of the soldiers' whereabouts was that they were 50 miles from our station. Driving along carefully, we investigated the road ahead and scrutinized every strange object. All went well for some miles, when suddenly the grass on both sides of the road became alive and a large number of soldiers jumped out. Camouflaged with branches and grass to conceal their whereabouts, they looked like walking bushes. Facing the solid line they formed across the road, we brought our jeep quickly to a stop. I looked at Dr. Mattson and heard myself say, "Well, brother, this is it." He gave no answer.

In front of us stood a wild-looking, angry group of soldiers. It was a sight different from anything I had ever seen. A complete breakdown of anything like organization was my first impression. Emotional excitement tinged with fear and boldness was evident on their faces.

There was no concerted effort on the part of any of them. Each talked, acted and carried on independent of every other. Some of them waved their arms, others yelled—seemingly at nothing or nobody. Still others ran back and forth without any obvious purpose. They looked wild—eyes glassy, language incoherent, their uniforms dirty and ragged, arms, hands and faces muddy and colored blacker than normal with soot. I realized then that they were all drunk and saturated with native "dope."

In an instant our car was surrounded. The noise increased as they discovered that we were whites. Now all the reports I had heard over the radio, the horrible mistreatments, the total disregard for human life, I could now fit into the picture. We were in the same predicament, objects of the same pattern of "vengeance! Away with the white man!"

♦ THE car doors were jerked open on both sides and we were ordered out. The soldiers stood off from us, their guns and bayonets pointed. When we were well out of the car, they advanced and pushed their bayonets against our chests. Everyone was talking, yelling, screaming: "Death to the white man! Death to the spies! Now we have got you! Now we show you!"

One soldier began giving us a lecture about the evils of the white men. Congo was now free, he said, and to be more free they must get rid of all whites. The Belgians had killed many of their brother soldiers at Matadi; now all white people must die—in vengeance.

We tried to say a word, but one yelled, "Shut up, or I kill you right now!" and he raised his gun over his head to bring it down. But for some incomprehensible reason he stopped the stroke just before the gun reached its goal.

Meanwhile a group of soldiers had gathered around my companion on the other side of the car. They behaved in the same pattern. A dozen bayonets were pointed at him. They made one threatening motion after another. Any minute I thought I would hear the salvo that would bring his life to an end or see one of those bayonets plunge into his body.

I looked too at the bayonets that surrounded my own chest. They were close enough to be felt. Old, rusty, dirty, dull, they looked horrible. I could almost feel one of those things making its way into my interior.

The suspense was becoming more unbearable by the minute. Whatever they were going to do I wished that they would do it.

They ordered my colleague and me to go across the road and stand together. Surely, I thought, we were put there for targets. We stood waiting for the next move. More arguments followed. Still we waited. Then they moved us to another place and made us stand together. Another lecture followed as to what would be done to us. Then a sea of bayonets drove us headlong into the ditch along the road. We looked up and saw those same bayonets so close that we dare not move.

More lecturing and still more, till one of the lecturers got tired and walked off and another took up the job. Now at last we had a chance to say something.

We told them that we were doctors and missionaries and had so many sick people waiting for us that if they killed us their brothers in the hospital would suffer. Now they listened for the first time and let us stand up. We were able to talk some more. After some time and much discussion among themselves, they said they would let us go, but that we must tell no one what had happened.

We begged permission to go to Luozzi, our nearest state post, which was only a few miles away. They said we could but that we must be back in an hour.

♦ At Luozzi we found ten white people herded together in one building with several soldiers guarding them. They had been beaten. In jail a white officer lay without food or water. We were told that he had tried to flee, but had been caught by his own soldiers and badly beaten. A Catholic priest we knew was being held prisoner in his own house. He pleaded with us to escape quickly with the rest of the missionaries. We learned afterwards that he died a few days later.

Back at our station we informed our co-workers of our experience. They told us that two white couples, our nearest neighbors who worked for a business firm, had been taken by the soldiers at four o'clock the same morning. The men had been beaten and made to walk a long distance barefooted. The two women had been violated.

The hour we had waited for had come. There was nothing left to do but evacuate immediately.

All roads were closed to us except one—a narrow path through the forest leading to French Congo. We must go by foot. Hastily, each of us ran into his house to gather up a few necessities, as much as he could carry. Every minute was vital. At nine-thirty that night, fourteen of us—four men, seven women and three children—packed ourselves into a truck and began our flight into the unknown.

♦ It was not a great distance to the village near where the path led through the forest. Even this stretch of road was no longer safe, hence we were exceedingly happy when we reached the village. Not until later did we learn how close we were to disaster. But God knew. We had left the station at nine-thirty; the soldiers arrived at eleven. The one



Four and a half months after Independence, riots occurred in Leopoldville. Here, natives club and beat up one who opposed them. AP photo.

road to the village we traveled on for about an hour; the soldiers came in on that same road. The place where we left the main road to take the forest path, they had passed. We must have missed one another by only a matter of minutes!

Hours? Minutes? This is speaking from a human standpoint. From God's point of view, we are never closer to disaster than the measure of His ability to deliver.

Through the forest we marched, hour after hour—stumbling, staggering, falling now and then. No light came through the trees, though the moon was high in the sky. Only when the path led us out into open grassland did we see the gold-glimmering landscape before burying ourselves again in the thick forest.

It was four in the morning when we came at last to the border of the French Congo. We hummed a song of praise to God as we passed. At four-thirty, we decided to take a rest and drink some coffee we had taken along, while we waited for the dawn. To our surprise, however, at the coming of the morning light we saw a number of men pass by us and stop not

far ahead. Another group came, stopped in our midst and demanded that we go back with them. They had discovered that we had passed their village in the night, and now they wanted to force us to return. Two of the men had guns. We told them that we did not intend to return. They replied that the first one who attempted to go on would be shot. The situation was indeed serious.

Argument followed, voices became loud, and the children began to cry. But we were resolved to die there and then rather than to return to the other side of the border. As the morning became brighter, our hopes became gloomier.

Suddenly—almost from nowhere, it seemed—a gentle-faced old man appeared. He said he belonged to a French village only a kilometer away from the place where we were. We did not know that we were that close to the first French village. Then two French native gendarmes appeared, saying they had heard a child crying in the early morning hour, and since that was unusual, they thought they had better investigate. At the sight of these gendarmes, the people who

had come to drive us back took to their heels and disappeared.

Safe again in French territory, we learned from the administrator in charge that someone had whispered to him the night before that he should send soldiers down to the village to see if everything was all right.

To us, this was another marvelous manifestation of God's care and provision. For not only did the soldiers deliver us, but had they not been there with their truck we would have had to walk over fifty miles more to reach the nearest state post. Now a God-ordered ride was given to us to our own station in the French Congo—Dolisi. It was delightful also to learn that the two soldiers who met us were members of our own mission church at Dolisi. Converts rescued the missionaries!

♦ AFTER a day at our station at Dolisi, we proceeded to Brazzaville, and thence back to Matadi in The Congo. We found that they had had no doctor for two weeks, and of the 3,000 white persons who were there before the trouble started not one remained.

[Continued on page 64]

SAMARITAN WOMAN,

By Allegra McBirney



I CAME to know the woman a number of years ago and can vouch that this account is true. It is remarkable, to say the least, the similarity between the one of whom I speak and the Samaritan woman Jesus talked with at the well.

This woman, too, met the Saviour—though not exactly at the local well, because, you see, this happened just a few years ago in a modern American city. But she was just as thirsty. And He was just as present.

And He spoke to her!

You can imagine her surprise. Here was this Stranger suddenly stopping her in the midst of all her work and speaking to her! (Her work, incidentally, wasn't getting water from a well—it was church work. Though it kept her every bit as busy.)

And she said to Him, "How is it that you speak to me, when I am a church member and so busy with my church work?"

He took no offense at that, but continued talking to her. And His manner and His person were so arresting that she couldn't turn away—not even when He began speaking in unfamiliar terms; in particular, one: *living water*.

Now this woman had considered herself pretty well versed in the terminology of the church; indeed, there probably were few lay members who knew the liturgy better than she. But . . . *living water*!

She scarcely knew how to answer.

Yet, *living water* did sound like something she wanted. So she said, "Sir, give me this water."

Now, when this request had been made by the woman of Samaria, the Stranger had replied, "Go, call thy husband, and come hither."

And the woman at the well had said, "I have no husband."

And the Lord had answered, "Thou hast well said . . . thou hast had five . . ."

Of course, the woman from the U. S. A.—the one of whom I'm speaking—hadn't had five husbands. I should say not! Why, she was one of the most moral members of her congregation! But just between you and me, she had quite a list of loves that the Lord knew all about: There was

N, U. S. A.

the love of extravagance, the love of popularity, the love of gossip, pride . . . oh, quite a list.

And she became a little nervous when the Stranger got so personal as to actually suggest that there was sin in her life. So she deftly changed the subject to more comfortable ground. She began talking about the place where she worshiped.

The Samaritan woman had begun this evasion by commenting, "Our fathers worshiped in this mountain."

The American woman's comment wasn't much different: "My relatives have been members of this church for generations."

But the Stranger didn't seem much interested in how many generations the family name had been on the church roll. He pointed out instead that it isn't where you worship but how that counts.

So little by little she began looking, not at the Stranger, but at herself. And little by little she grew more dissatisfied with what she saw.

The truth is, she began to long for a drink of that living water, and desired to know its Source. And the Stranger looked into her weary face and into her weary soul and said, "I AM HE."

Then it happened. Right then and there it happened! She drank. And for the first time in her life she knew what it was to be satisfied. She knew Jesus—really knew Him. And that was so different from just knowing about Him!

The woman of Samaria had become so excited about knowing Jesus that she left her big waterpot—valuable as it may have been before—and hurried off to tell others about Him!

The American woman behaved much the same way. She left her burden of propriety and ritualism—valuable as it had seemed to her before—and quite forgot all decorum in her haste and enthusiasm to tell others about her Saviour!

As I said before, it's remarkable, isn't it? The people Jesus talked with when He walked this earth were so like those He continues to talk with today. Take that woman at the well, for instance. So different on the outside. But inside—so like ME. END

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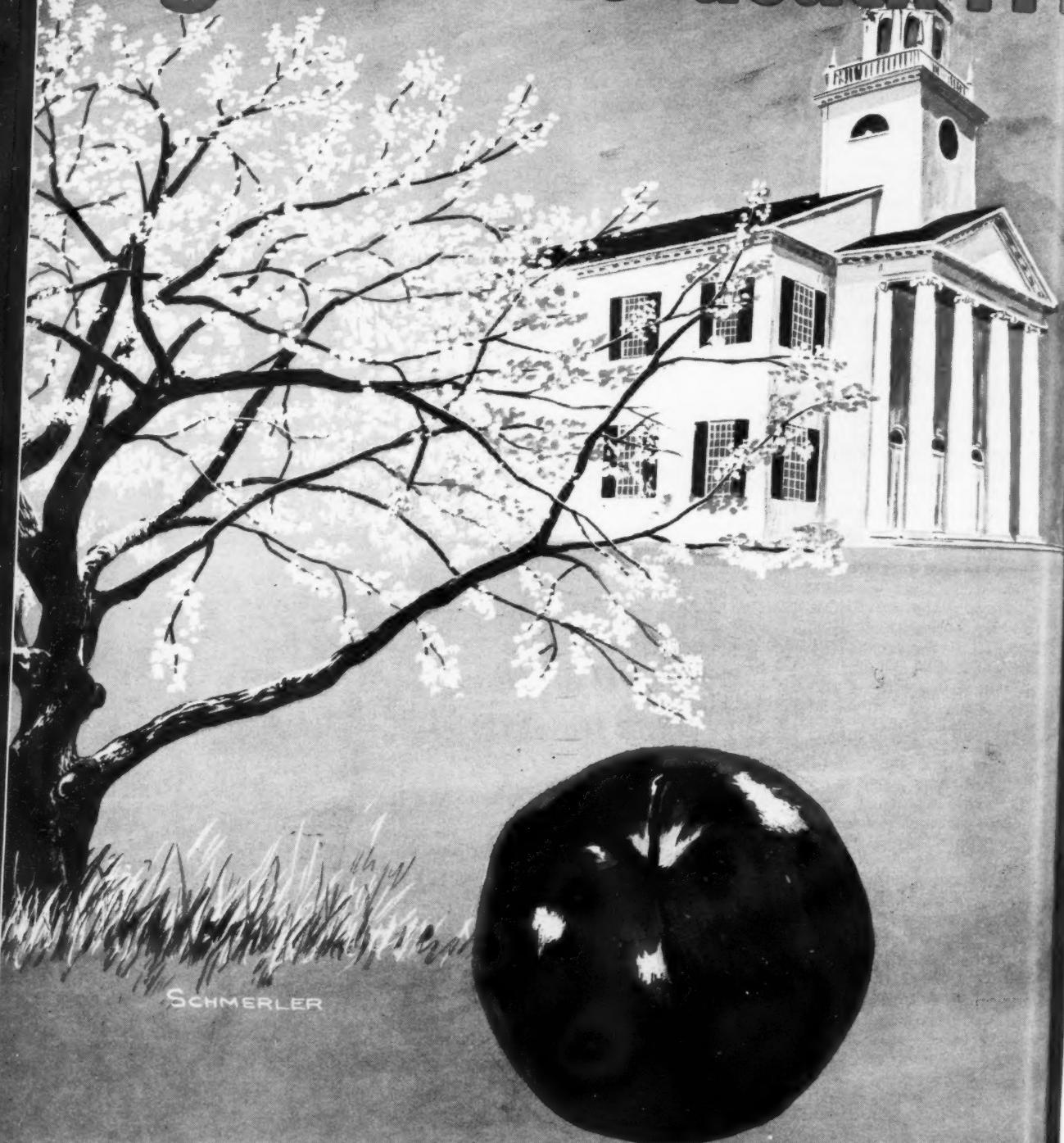
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can give the increase. Is yours**

organized to death....



SCHMERLER

or for life?

By Carlos Greenleaf Fuller

I MUST confess that in choosing a favorite apple, I am partial to the juicy, rosy-cheeked Northern Spy. For sheer beauty and satisfying flavor, few apples can compare with these. But one day as I held one in my hand and tasted again its tart sweetness, I meditated for a while on the tree that produced the apple and how it grew.

The tree was not "organized" in the sense that most of us usually think of organization. The farmer simply nourished it with the best soil, saw that it received sufficient water, kept away the destroying pests and then waited. Eventually, in God's good time, the tree was "organized" in perfect unity and harmony, to the point of bearing rich and satisfying fruit.

After more than thirty years of pastoral service, it is clear to me that this should be my method in the church. I should stop trying to organize individuals, and concentrate instead on feeding them with the abundant life of Jesus Christ. Then patiently, lovingly, I should leave them in the hands of almighty God to "organize" according to His own divine plan. I am now convinced that the best organizing methods of which I am capable are blasphemy compared with the organizing power of the Holy Spirit.

"If I be lifted up," Jesus said, "I will draw all men unto me." What is my business, then? To lift up Christ. It is this that provides new life, that makes new men. The New Testament calls those who receive such divinely imparted life "new creations." Our greatest need today is not better men—organized by men. Our greatest need is better men—organized by the Holy Spirit.

And so with the church. When I try to organize church life by human wisdom, I may be able to count more heads. But human hearts will still be hungry. Hungry, not for an outer adjustment of their lives through formal organization, but for the living bread. Hungry hearts need to be fed, not organized.

Now I am not speaking adversely of organization as such. I am simply try-

ing to clarify my own mind about so much of my major effort in promoting organizations. The human body is the most perfectly organized material mechanism on earth. But it was organized by God, not man. Nothing on the human plane can compete with this God-planned organization.

♦ I AM compelled, then, to see the pitiful absurdity of my trying to "play God" in seeking to organize the lives of those around me. My responsibility is to get out of the way so as not to interfere with the work which God began—and which He is still carrying on.

There is more than humor in the often heard expression, "The church is organized to death." There is also tragedy. Too often I have shared in man-made organizations that resulted in the death of real spiritual life.

I have seen high pressure organization deceive men into thinking that by participation they are being valiant soldiers of the Lord. I have seen a whirlwind of organizational activity destroy many a hidden impulse for creative expression—through regimentation. I have seen external organization rob a man of his freedom, and thereby deprive him of the only climate in which, by the very nature of his origin and structure, he can fulfill his destiny.

To deprive a man of such freedom is like robbing the physical body of oxygen. Lack of oxygen can systematically poison and dry up the blood stream. Quite literally it can take a body of health and "organize" it to death.

Self-examination compels me to see that what I need is not less "head" work, but far more and better head work based on steady consultation with the Head of the church, Jesus Christ. When St. Paul said, "We have the mind of Christ," he did not mean that we receive the mind of Christ purely as an outright gift, ready-made and complete. Converts to Christ who should have grown into adulthood Paul termed mere "babes," to whom he had to give the milk of the

Word because they were not mature enough to assimilate strong biblical meat. Growth must occur, but in God's way. We obtain the mind of Christ only by a lifelong process of fellowship with the One who has that mind.

The mind of Christ is the mind of One who had a mind to go to the Cross. Since Jesus Christ took me with Him to that Cross, where through His redemption my old self nature died, the only way I can have what He has—that is, His mind—is by going where that mind is and staying there. Only so will I experience continuous identification with Jesus Christ. This union alone results in fruit-bearing.

♦ THE failure of man-made organization as I see it today can be stated in three ways. In the first place, man-made organizational effort operates by an arithmetical principle. One man plus one man equals two men. That can always be predicted. There is no way to change such a form of organization. Ten people plus ten people always equals twenty people, never forty or a hundred or a thousand. The most intense frenzy of organized effort upon the circumference of men's lives cannot change this. By it, we add up men's bodies one by one, and in the process leave their souls utterly untouched, unfed and unredeemed.

Conversely, God-planned organization operates by geometrical ratio. This is scriptural mathematics. One God-filled man equals a thousand unredeemed. Two God-filled men equal ten thousand unilluminated. When Gideon faced the humanly impossible contest with numerically much greater forces, boldly he discarded the arithmetical principle. He cut his man-made power from 32,000 to 300. In so doing he increased the God-endowed power to vast geometrical proportions.

From the human point of view Gideon was a fool. Faced by a vastly numerical superiority of man power, he deliberately sent a majority of his army home, to the number of 31,700, and faced the impossible with 300. But

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the record of fact, inscribed in history, is that 300 God-inspired men were more powerful than a whole army. The 300 were victorious!

The Bible is replete with similar experiences. I perceive that God's mathematics operates by a magnitude of power beyond the comprehension of man-made schemes. The New Testament reveals the geometrical ratio of God at work in the early church. It reads, "The Lord added to the church daily such as were being saved," when in a single day there came to a saving knowledge of Jesus Christ 3,000 souls.

I am certain that by the hand of faith this work of God can still prevail in the church today—when the best laid plans otherwise fail.

♦ ANOTHER method of man-made organization is to organize for power through research-based polls. Modern business finds this very valuable. I do not for one moment discount the effort to seek the facts in any situation. As a fact-minded individual, my own disposition is to seek the utmost detail of available information. But what has grown clear to me is that I was not as fact-minded as I thought. For in burrowing for human facts, too often I have overlooked the one great fact, the fact of God and how He operates.

How slow I have been to assimilate the truth written in large letters all around me: *God's way of organization is power through redemptive-based prayer*. How else do I come into fellowship with God except through the penitence of a believing heart? I can talk about God for endless hours and accomplish little or nothing. After the physical tonic of vibrant speech has subsided and mental exhilaration has dissipated the word of the prophet Hosea applies: "Ephraim feedeth on wind."

On the other hand, when I fall on my knees in prayer the climate undergoes immediate change. I feel springtime rise in my heart. Summer warmth replaces winter chill, abundant harvest floods my soul, and I dare to attempt things for God my cautious, calculating intellect would never dream of attempting. When in speaking with desperate, bewildered individuals and formal talk has yielded nothing and then I have prayed, I have seen God heal broken hearts, mend broken homes, restore broken bodies and minds.

Research-based polls are powerless in such crucial areas of life. But redemptive-based prayer has proved powerful enough to solve the most insoluble human relationships. This is

God's way of organizing and reorganizing lives to the pattern of His new creation in Christ Jesus.

♦ My experience with man-made organization has made clear to me a third thing. From the human standpoint I have tried to organize the church on the basis of the crowd.

Just as the human body requires food to stay alive, so every institution needs the human resources of people and purses in order to exist. The pursuit of this need in the church has been based on a subtle fallacy, namely, that well-organized pressures on pride, position, prestige will open men's purses and win their hearts. The first part of the statement has been proven countless times. The latter is false.

The increased millions in the membership of our churches and the growing millions of additional dollars have not demonstrated proportionately increased spiritual power in our dangerously divided world. What world leader do you know today is relying on the church in the face of world disaster? How many church members feel that their physical presence in a church pew and their purse on the altar is a bulwark against world destruction from a power-mad dicta-

tor? Where on our vast international network of air wave communications do we hear any political or business commentator exalt the church as a powerful restraint upon the divisive forces that disrupt the relations of nations today?

Man-made organization in the church is only an outsider's effort to improve God's handiwork. Freedom is the inner operation by which the Creator organizes His own creations from the ruling center of a man's being—at the point where the ir-

• • •

Many people are in the Salvation Train, but a great many of them are traveling in the sleeper.

—C. A. Herald

• • •
resistible and inexhaustible flow of divine life makes a man alive and keeps him alive.

What has a church obtained, then, by being organized on the basis of the crowd? It has obtained the largest church membership in history—numerically. But for the most powerful body of believers we must go back in history. We think of that galaxy of stalwarts recorded in Hebrews 11, who "through faith subdued king-

doms, wrought righteousness, obtained promises, stopped the mouths of lions, quenched the violence of fire, escaped the edge of the sword, out of weakness were made strong, waxed valiant in fight, turned to flight the armies of aliens, women received their dead raised to life again...."

Nothing like that ever happened in churches that I served. Have you ever had any such experiences in your church? Can you think of any man-made organizations that ever produced such power? I can't.

♦ And yet, what has been lost that is not recoverable in this twentieth century? In a tragic modern world standing at the crossroads of disaster—even of extinction—must we have a church feebly unable to stay the mad rush toward earth wide destruction? That tiny little minority of believers in the first century demonstrated unbelievable power through redemptive-based prayer because God has organized them not on the basis of the cross but on the basis of the cross!

Today, let us dare to let all man-made organization die at the Cross, that the church may rise in resurrection power and triumphant victory!

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By Dr. M. R. DeHaan

THE TWO RESURRECTIONS

SOME confusion seems to exist in the minds of many Christians regarding the two resurrections spoken of by our Lord and recorded in John 5. Other Scriptures throw clear light on this prophetic passage, but let us look first at these verses and see what they teach.

The Jews were seeking to kill Jesus for "breaking the Sabbath" and for calling God His own Father, "making himself equal with God." Our Lord in His reply said (John 5:28, 29): "Marvel not at this: for the hour is coming, in the which all that are in the graves shall hear his voice, and shall come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation."

Four definite facts are established in these verses: (1) There will be a resurrection. (2) It will be a bodily resurrection, for the dead come forth out of the graves. The soul is not in the grave, only the body. (3) It will be a universal resurrection, for Jesus says all that are in the graves shall come forth. (4) It will be a selective resurrection, consisting of two distinct companies separately raised from the dead, one group raised unto life eternal, and the other unto damnation.

* LET US be sure of one thing here. These verses do not necessarily prove a "general" resurrection of all at the same time. Indeed, in Luke 14:13, 14 it is suggested that there is a space of time between the resurrection of the saved and the lost. Jesus says there concerning the saved: ". . . thou shalt be recompensed at the resurrection of the just" (Luke 14:14b). If all men are raised at the same time, it would be ambiguous to mention specifically "the resurrection of the just."

From I Thessalonians 4 we learn that the saved dead will rise first. "The Lord himself shall descend from heaven," Paul says, "and the dead in Christ shall rise first." If the dead in Christ are raised at this time, it naturally implies that the dead out of Christ will not be raised until later. How much later is not important here.

One might object that the saved dead are raised first with reference only to the changing of living believers, and the passage means only that all the dead will rise before we the living "are changed." But surely it would be ambiguous to say the "dead in Christ rise first" if all the saved and the lost were raised together.

The unmistakable meaning is that the dead in Christ are raised first; the dead out of Christ are raised later. How much later is made plain for

us elsewhere in the Scriptures.

The subject becomes clearer as we turn to I Corinthians 15. In studying this great resurrection chapter one vital fact must be borne in mind. Paul is discussing here the resurrection of the body. There is no reference or hint of a spiritual resurrection. The entire chapter deals exclusively with bodily resurrection.

First Paul discusses the resurrection of Jesus (vv. 1-19), that is, the literal fact of His bodily resurrection. From verse 20 on, he deals with the resurrection of the bodies of the saved particularly. Because Christ arose, all men will subsequently arise. If Christ had not arisen, no one else—saved or lost—could have arisen. Because He arose, all men—both saved and lost—will also rise bodily. For if Christ be not raised, then there is no resurrection.

Right here the parallel ceases, for there will be a great difference between the resurrection of the saved and the resurrection of the lost. The saved will be raised unto life eternal; the lost unto damnation.

There is also a great difference in the time of the resurrections. This Paul elaborates upon in I Corinthians 15:23-25. All men will be raised because Christ arose. But notice the difference:

"Every man in his own order: Christ the first fruits; afterward they that are Christ's at his coming. Then cometh the end [the last ones], when he shall have delivered up the kingdom to God, even the Father; when he shall have put down all rule and all authority and power. For he must reign, till he hath put all things under his feet" (I Cor. 15:23-25).

* PAUL also says (v. 23) that each man will be raised with his own "company." The word translated "order" in the King James version is a military term; it refers to companies or regiments in an army. The Greek word is *tagma* and means literally a troop. Each man in the resurrection will be raised with others in his own troop or company only.

Then Paul lists three companies: (1) Christ the firstfruits; (2) afterward, they that are Christ's at His coming; and (3) the "end ones," after He has delivered up the Kingdom at the end of the ages.

So, at this time, three separate companies are identified. One is already raised and is now in heaven. The resurrection of the second company is imminent and may occur at any time. The third must wait until after the kingdom reign of Christ.

The first company is called "Christ the firstfruits." He is the Firstfruits

of them that slept (I Cor. 15:20), the fulfillment of the typical feast of Firstfruits in Leviticus 23. After the Passover (cross of Christ) came the Feast of Unleavened Bread (burial of Christ) and then the Firstfruits (resurrection of Christ). On this feast Israel brought a sheaf of the very first ripe grain to the priest. He dedicated it to the Lord, waving it before the Lord as a pledge and promise or earnest of the whole coming harvest. It was not one ear, but a sheaf or a handful of ears, since Firstfruits here is in the plural, not the singular.

When Christ arose He did not arise alone, as a firstfruit or single ear. Together with Him a great company of Old Testament saints were resurrected and these together with Him constituted the firstfruits, which is the earnest and guarantee of the resurrection of all believers in due time.

This event is described in Matthew 27. At the death of Jesus we are told that "the graves were opened; and many bodies of the saints which slept arose, and came out of the graves after his resurrection, and went into the holy city, and appeared unto many" (Matt. 27:52, 53).

Notice: "many bodies of the saints which slept arose." Their bodies arose, and they were all saints. There was not an unsaved one among them. Presumably this company is in heaven today with Christ in resurrection bodies as the firstfruits of the resurrection.

* WE COME now to the next company. Already nineteen hundred years have passed between the rising of Company Number One and Company Number Two. Paul continues: ". . . afterward [after the firstfruits] they that are Christ's at his coming" (I Cor. 15:23b).

This is the future harvest of which the firstfruits was the earnest. Then all the rest of the saved are raised at His coming. This is described clearly in I Thessalonians 4: "For the Lord himself shall descend from heaven . . . and the dead in Christ shall rise first" (v. 16).

Remember, up until now no one but saved people have been raised. The wicked dead have not been disturbed. Before the wicked dead are raised, another group of saints must be resurrected—a great number who will die after the rapture. They are the tribulation martyrs.

In Revelation 20 we read: ". . . I saw the souls of them that were beheaded for the witness of Jesus, and for the word of God, and which had not worshiped the beast, neither his image, neither had received his mark upon their foreheads, or in their

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hands, and they lived and reigned with Christ a thousand years" (v. 4).

This company is easily identified. They are the tribulation saints, for they refused to worship the Beast, who will not be revealed until after the rapture. They had died, for they had been beheaded for refusing the mark of the Beast. But here they lived again and reigned. That, of course, means a resurrection. They had died; now they live. They are the *gleanings* of the first resurrection.

The *firstfruits* were raised nineteen hundred years ago; the *harvest* may come any moment; then, seven years later, the *gleanings*—the last ears, crushed and bruised by the Antichrist—will be added to the *firstfruits* and the *harvest*. Only then is the first resurrection complete.

And so we read ". . . this is the first resurrection" (Rev. 20:5). This is the first time in Scripture that the expression "first resurrection" is used, because the first resurrection is not complete until these are added to the *harvest*. But now it is complete, and so John adds: "Blessed and holy is he that hath part in the *first resurrection*: on such the second death hath no power, but they . . . shall reign with him a thousand years" (Rev. 20:6).

Now all becomes clear. Now we can understand Paul's words, "But every man in his own order (company, group or regiment)."

♦ BUT the resurrection is not yet over. Up to this point not one unsaved person has as yet been raised; only saints. It is after these are taken care of that Paul says: "Then cometh the end" (I Cor. 15:24).

Literally, these are "the end ones"—those who are left for the last. We are not left in doubt as to when these will be raised. It will be after the millennial reign of Christ. Clearly Paul teaches this: "Then cometh the end [ones], when he [Christ] shall have delivered up the kingdom to God, even the Father; . . . For he [Christ] must reign, till he hath put all enemies under his feet" (I Cor. 15:24, 25).

These "end ones" will be raised after the last rebellion at the close of the millennium. There is no room for doubt when we read Revelation 20. The tribulation saints are raised before the millennium, for they live and reign with Him a thousand years. "But the rest of the dead [the lost] lived not again until the thousand years were finished" (Rev. 20:5).

After the thousand years are finished and the devil has been cast into the lake of fire (Rev. 20:7-10), the final resurrection takes place. This is at the Great White Throne:

"And I saw the dead, small and great, stand before God" (Rev. 20:12).

These are the wicked dead—it can be none other. They are the "small and great," [not old and young, for it has no reference to age, but to the position they held while here on earth]—the "big shots" as well as the "little shots." All differences of wealth, power and position are gone. Notice, these people were dead—but John sees them standing before God. That, of course, again implies a resurrection.

♦ THEN follows the final act in the order of the resurrections—the final judgment of the wicked dead. John sees a Great White Throne and the dead stand before God, and he hears their final sentence on the basis of the record of the books:

". . . and the books were opened; and another book was opened, which is the book of life: and the dead were judged out of those things which were written in the books, according to their works" (Rev. 20:12).

This judgment has nothing to do with determining the place where these wicked dead spend eternity. That was settled forever when they died. Their guilt had been established. They were "condemned already." Now the day of sentencing has come, and the wicked are judged according to their works. Their destiny was settled long ago—the place of outer darkness in hell is to be their eternal abode. They had been found guilty, and when they died there was no appeal possible.

But another thing is to be settled: the degree of their punishment. That will be determined by the record in the books of works. This judgment will be on the basis of light and opportunity afforded them and what they have done with their lives.

Scripture teaches that all will not suffer alike in hell. The Bible knows nothing about a hell where all will suffer in the same degree. There will be innumerable degrees of suffering, depending on the records in the books. All the lost will go to the same place, but "hell will be heaven for some as compared to others." Hell will be unspeakably more tolerable for the poor heathen savage who has never heard the gospel than it will be for one reared in a Christian community, who heard the Word preached, had the Bible and was clearly warned.

Jesus taught degrees of judgment. He said concerning Capernaum: ". . . if the mighty works, which have been done in thee, had been done in Sodom, it would have remained until this day. But I say unto you, That it shall be

[Continued on page 45]

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IN THE STUDY

A Bibliography on the Holy Spirit

As far as I know, no bibliography of the person and work of the Holy Spirit has previously been compiled in our language that could be considered even approximately complete. I am here attempting to list only the more important books dealing with the subject as a whole. There are many subdivisions of this theme—some of which are given at the end of this list—which I am not listing here.

The titles are approximately in the order of publication. A few dates I have not been able to determine, and so have had to guess in which decade they first appeared. Whenever possible, the first publication date has been used, even though the date is taken from a later edition. I trust I am correct in saying that perhaps not more than ten important books on the Holy Spirit, in the English language, have been overlooked on this list.

For works on the Holy Spirit published in England before the work by John Owen, see the columns of Watt's monumental *Bibliographica Britannica* (1807). The words of the famous Baptist theologian, Augustus Hopkins Strong, written a half-century ago, are still true: "The doctrine of the Holy Spirit has never yet been scientifically unfolded. No treatise on it has appeared comparable to Julius Muller's *Doctrine of Sin*, or to I. A. Dorner's *History of the Doctrine of the Person of Christ*" (*Systematic Theology*, p. 340).

In his great work on the Holy Spirit, written a few years before Strong's *Theology*, Smeaton makes the statement: "There is not a single work in the whole compass of German literature on the office and work of the Holy Spirit, if we except the unfinished work of Kahnis (1847), of any value or importance" (p. 396).

Correspondence relative to "In the Study" should be addressed to Dr. Wilbur M. Smith, Fuller Theological Seminary, 135 N. Oakland, Pasadena, Calif.

Only two works on the Holy Spirit by the Church Fathers are important. The earlier are the four *Letters Concerning the Holy Spirit*, by Athanasius, c. 360 A.D., which, strange to say, were never translated into English until the recent volume by C. R. B. Shapland: *The Letters of St. Athanasius Concerning the Holy Spirit*, London and New York, 1951.

The larger and more important work is the *De Spiritu Sancto* by St. Basil the Great, c. 375 A.D., translated in the *Nicene and Post Nicene Fathers*, 2nd Ser. VIII, pp. 1-50.

John Biddle (1615-1662): *Twelve Arguments on Questions Drawn Out of the Scriptures, wherein the Commonly Received Opinion Touching the Deity of the Holy Spirit is Clearly and Fully Refuted*. London, 1647. It is strange that the earliest important work in English on the Holy Spirit should have been heretical. For this work the author, often referred to as the father of English Unitarians, was imprisoned, and Parliament commanded all copies to be seized and burnt. In 1648 he was sentenced to death for his later publication, *A Confession of Faith Touching the Holy Trinity* (1648), though the sentence was not carried out.

John Owen (1618-1683): *Pneumatologia; Or, a Discourse Concerning the Holy Spirit*. This work, by the outstanding Puritan divine, was first published in 1674. It is most readily available in the Edinburgh edition of Owen's *Works* (1863), Vol. VI, pp. xiv, 522, and Vol. VII, pp. 651. Smeaton is right in calling this "the most important work on the Spirit in any literature." Kuyper himself acknowledges that it is "unparalleled." It is strange that the greatest work on the Holy Spirit in the English language should have appeared almost three hundred years ago. Kregel issued a condensation of these 1,200 pages in 1954 (pp. 356).

William Clagget (1646-1688): *On*

the Holy Spirit, A Discourse, London, 1678-80. This was written in criticism of Owen's massive work.

Thomas Goodwin (1600-1679): *The Work of the Holy Spirit in Our Salvation*. Most of Goodwin's works were published for the first time after his death (1680). A collected edition was issued in 1682. In the Edinburgh edition of his *Works* (1863) this is Vol. VI, pp. xiv, 527. Warfield said that in his opinion, this work was "well worthy of a place by the side of Owen."

Walter Marshall (1628-1680): *The Gospel Mystery of Sanctification*. This work, first published in 1692, has gone through innumerable editions. Zondervan reprinted it in 1954, pp. viii, 264, with a brief biographical sketch of the author, and some excellent appreciations of the work.

William Stephens: *The Personality and Divinity of the Holy Ghost, A Sermon*. Oxford, 1717-1721.

John Guyse (1680-1761): *The Holy Spirit, a Divine Person*. This volume, principally an exposition of I Corinthians 12, was originally published in 1721, and was reprinted as late as 1840 in London. 84 pp.

John Hurion (1675-1731): *The Scripture Doctrine of the Proper Divinity, Real Personality and . . . Work of the Holy Spirit, Sixteen Sermons*. First issued in 1734, reprinted in 1798. pp. xvi, 519; also London, 1823.

William Warburton (1698-1779): *The Doctrine of Grace, Or the Office and Operations of the Holy Spirit*. By the famous bishop who founded the Warburton lectureship, this work first appeared in two volumes in 1763; pp. 150, 190. It aroused much opposition, inasmuch as it was written against the Wesleyan movement. Wesley, Whitefield, and a number of other men wrote pamphlets denouncing these volumes. For details of the attacks upon the book, and Warburton's defense of it, see A. W. Evans: *Warburton and the Warburtonians* (London, 1928).

don, 1932); pp. 235-238, 287-289, 302-303. For a brief discussion of the book, see Smeaton, pp. 370-372.

Frederick Nolan (1784-1864): *The Operations of the Holy Ghost*, London, 1813.

G. S. Faber (1773-1854): *A Practical Treatise on the Operations of the Holy Spirit*, London, 1814. pp. 192.

Reginald Heber (1783-1826): *The Personality and Office of the Christian Comforter*. Bampton Lectures for 1815. London, 1816; 2nd ed., London, 1818. pp. xxxii, 501.

Thomas T. Biddulph (1763-1838): *Lectures on the Divine Influence and Operations of the Holy Spirit*, London, 1824. A work of real value.

Samuel Gilfillan (1762-1826): *Discourses on the Dignity, Grace, and Operations of the Holy Spirit*. London, 1826.

William Orme (1787-1830): *Discourses on the Blasphemy Against the Holy Spirit*, London, 1828. By one of the most famous bibliographers of that day.

John Howard Hinton (1791-1873): *The Work of the Holy Spirit in Connection*. London, 1830. New ed. 1855.

James Harrington Evans (1785-1849): *The Spirit of Holiness*. London, 1835. Four Sermons.

Henry Vaughan: *Nine Sermons on the Fruits of the Spirit*. London, 1837.

John Duncan (1796-1870): *The Work of the Holy Spirit in Connection with the Conversion of the Jews*. Edinburgh, 1839.

William Muir (1787-1869): *Practical Sermons on the Character and Work of the Holy Spirit*. Edinburgh, 1842.

James Buchanan (1804-1870): *On the Office and Work of the Holy Spirit*. Edinburgh, 1843. pp. 519. This has to do, for the most part, with the work of the Holy Spirit in the life and teachings of Christ. Some subjects generally ignored are given thorough consideration, e.g., the Holy Spirit in the life of Simeon.

John Gregg Hewlett: *Thoughts on the Holy Spirit and His Work*. London, 1845.

Julius Charles Hare (1795-1855): *The Mission of the Comforter*. 1846; 4th ed., London, 1850, pp. xxi, 454. One of the most significant works on the Holy Spirit published in the 19th century.

Augustus Short (1802-1883): *The Witness of the Spirit with Our Spirit. Illustrated from the 8th Chapter of St. Paul's Epistle to the Romans*. Bampton Lectures, 1846. Oxford, 1846. pp. viii, 237.

Ambrose Serle (1742-1812): *Horae Solitariae; or Essays upon Some Remarkable Names and Titles of Jesus Christ and the Holy Spirit*. London,

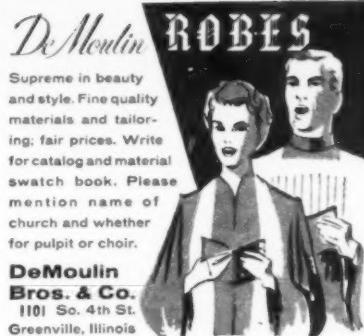


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1848; new ed., 1850. Chapters on the Holy Spirit, pp. 365-674.

William H. Stowell (1800-1858): *The Work of the Holy Spirit*. London, 1853.

William H. Stowell (1800-1858): *On the Work of the Spirit*. London, 1854. pp. xix. 360.

Octavius Winslow (d. 1878): *The Inquirer Directed to the Work of the Holy Spirit*. Philadelphia, 1856. pp. 300.

Sir John Robert Laurie Emilius Bayley (ed.) *Sermons on the Person and Work of the Holy Spirit*. London, 1860. pp. xii. 288.

William Arthur (1819-1901): *The Tongue of Fire*. 1865; frequently reprinted, generally with xii, 354 pages.

Joseph P. Thompson (1819-1879): *The Holy Comforter: His Person and Work*. 1866. pp. 210.

Lewis R. Dunn (1822-1898). *The Mission of the Spirit*. 1871. pp. 303.

Austin Phelps (1820-1890): *The New Birth, Or, the Work of the Holy Spirit*. 1867; reprinted, Boston, 1888, with the title, *The Work of the Holy Spirit, or the New Power*. pp. 253.

John Goodwin: *Pleroma to Pneumatikos: Or, a Being Filled with the Spirit*. Edinburgh, 1867. In Nichol's Standard Divines. pp. 498 (v. 19).

William Kelly (1821-1906): *The New Testament Doctrine of the Holy Spirit*. London, 1868. pp. 357. Often reprinted.

H. W. Hutchings: *The Person and Work of the Holy Ghost*. London, 1869; 4th ed., 1893.

Edward Henry Bickersteth (1825-1906): *The Holy Spirit, His Person and Work*. Originally published in 1869 under the title, *The Spirit of Life*. The latest reprint, Zondervan, Grand Rapids, 1959. pp. 192.

James B. Walker (1805-1887): *The Doctrine of the Holy Spirit, Or, Philosophy of the Divine Operation in the Redemption of Man*. Cincinnati, 1869; pp. 225. 4th ed. 1873. new ed. 1880.

Achilles Daunt (1832-1878): *The Person and Office of the Holy Spirit*. London, 1874. pp. x, 142.

Joseph Parker (1830-1902): *The Paraclete*. New York, 1875. pp. xiv, 402. It is not very often that a preacher of world fame gives us a work on the Holy Spirit.

S. H. Platt: *Gift of Power; Or, Special Influences of the Holy Spirit in the Need of the Church*. 5th ed., 1876.

Allan Becher Webb (1839-1907): *The Presence and Office of the Holy Spirit*. London, 1879. pp. xii, 180.

George Smeaton (1814-1889): *The Doctrine of the Holy Spirit*. Cunningham Lectures. 9th series, Edinburgh, 1882, pp. 366; 2nd ed., 1889, pp. x, 418. One of the ten best works on the Holy

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Spirit of the 19th century.

Charles Edward Smith: *The Baptism of Fire*. Boston, 1883. pp. 305.

James S. Candlish: *The Work of the Holy Spirit*. Edinburgh, 1886. pp. 118. In the series of "Handbooks for Bible Classes." One of the finest brief treatments of this subject. Normally, I have refrained from giving any extended quotations of approval concerning any of the volumes listed here, but I cannot refrain from inserting a part of a long review of this volume, by the distinguished theologian for many years a professor at Princeton Theological Seminary, Dr. A. A. Hodge: "It is impossible to see how it could be improved in view of its purpose. It covers the whole ground of its subject . . . All the sources of knowledge, biblical and ecclesiastical, have been brought under contribution and set forth in a spirit at once critical and believing, independent and loyal to the true authoritative standard of

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faith." (*Princeton Review*, July, 1886. VII. 558, 559).

Robert E. Bartlett (1830-1904): *The Letter and the Spirit*. Bampton Lectures. London, 1888. pp. xii, 205. This is the fourth series in the great Bampton Lectures to be devoted to the person and work of the Holy Spirit within a period of seventy-four years (1815, 1846, 1868, 1888). In the seventy-two years that have elapsed since, there has not been one such volume.

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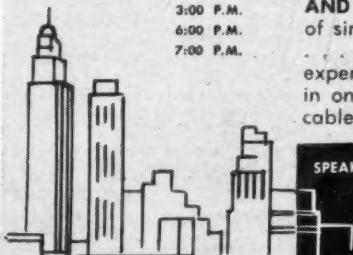
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Abraham Kuyper (1837-1920): *The Work of the Holy Spirit*. By the leading European Calvinist of the latter part of the 19th century. Appeared first in Dutch in 1888, translated into English and published in New York in 1900, pp. xxxix, 664, with Introduction by Benjamin B. Warfield; reprinted, Grand Rapids, 1941. On the particular work of the Holy Spirit in regeneration, perhaps the most profound theological treatment we have.

George Matheson (1842-1906): *Voices of the Spirit*. London, 1888. pp. x, 241.

Andrew Murray (1828-1917): *The Spirit of Christ: Thoughts on the Indwelling of the Holy Spirit in the Believer and the Church*. New York, 1889. pp. 394. Quite an influential work, containing chapters on some aspects of the Holy Spirit in relation to Christ not found in most works on the subject.

F. E. Marsh: *Emblems of the Holy Spirit*, London, 1912. pp. 257.

R. A. Redford: *Vox Dei. The Doctrine of the Spirit as It Is Set Forth in the Scriptures of the Old and New Testament*. London, 1889, pp. iii, 344.

H. C. G. Moule (1841-1920): *Veni Creator; Thoughts on the Person and Work of the Holy Ghost*.

J. Elder Cumming: *Through the Eternal Spirit, A Bible Study on the Holy Ghost*. London, 1890. pp. xv, 253. Sterling, 1891. pp. 376. This work has been used extensively by Bible students during the last seventy years. Considerable attention is given to the classification of New Testament passages on this subject. Cumming wrote another volume, *After the Spirit*, that I have not seen.

A. J. Gordon (1836-1895): *The Ministry of the Spirit*. Philadelphia, 1894, pp. 229. Also, *The Holy Spirit in Missions*. New York, 1893. pp. 241. Probably the works of no American writer on the Holy Spirit has been as influential as these by the gifted minister of Boston in the last half of the 19th century.

J. Robson: *The Holy Spirit the Paraclete*. 1895. pp. 248.

J. P. Coyle: *The Holy Spirit in Literature and Life*. Boston, 1896.

Arthur T. Pierson (1837-1911): *The Acts of the Holy Spirit*. New York, 1895. pp. 142. This relates exclusively to the work of the Holy Spirit in the Book of Acts, and is invaluable for its illustrative material.

Pope Leo XIII (1810-1903): *Encyclical Divinum illud munus*, May 9, 1897. The entire text, in an English translation, may be found in *The Great Encyclical Letters of Leo XIII*, New York 1903, pp. 422-440.

James H. McConkey (1858-1937):

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The Threefold Secret of the Holy Spirit. 1897. pp. 116.

W. L. Walker: *The Spirit and the Incarnation.* Edinburgh, 1899. 2nd ed., 1901. pp. xii, 408. One of the most profound theological works on the Holy Spirit of the last century. Marcus Dods once said of this volume: "It may be questioned whether in recent years there has appeared at home or abroad any theological work more deserving of careful study." It is interesting that in a brief article on important books on the Holy Spirit, Walker should say, "Seriously, I would recommend the New Testament itself as the best book on this particular subject. I believe that more will be got through a thoughtful and prayerful study of its pages than from any other book" (*Expository Times*, Vol. XI, p. 551, Sept., 1900).

A. B. Simpson (1844-1919): *The Holy Spirit in the Old and New Testa-*

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There can be no true peace, there can be no true hope, there can be no true comfort where there is uncertainty. I am not fit for God's service, I cannot go out and work for God, if I am in doubt about my own salvation.—D. L. Moody

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ment. 1899. Often reprinted, generally in two volumes under the title, *The Spirit of Power.* pp. 293, 286.

Note: As an indication of the importance of the authors of the earlier works on the Holy Spirit in the religious history of England, one discovers that of the first twenty-seven authors in this bibliography (to 1854) twenty-three of them are to be found in the *Dictionary of National Biography.*

The construction of this bibliography reveals that in the last sixty years more books have been published about the person and work of the Holy Spirit than during the preceding two hundred and fifty years. It is most significant, however, that within a period of less than twenty years (1674-1692), appeared the three greatest works on this subject (i.e., by Owen, Goodwin and Marshall), to be published for almost two centuries. And I think one may easily say that in no twenty-year period since have three books on this subject appeared to compare with these in substance and continued influence.

The volumes published during the twentieth century will be given in the second half of this bibliography to be published next month.

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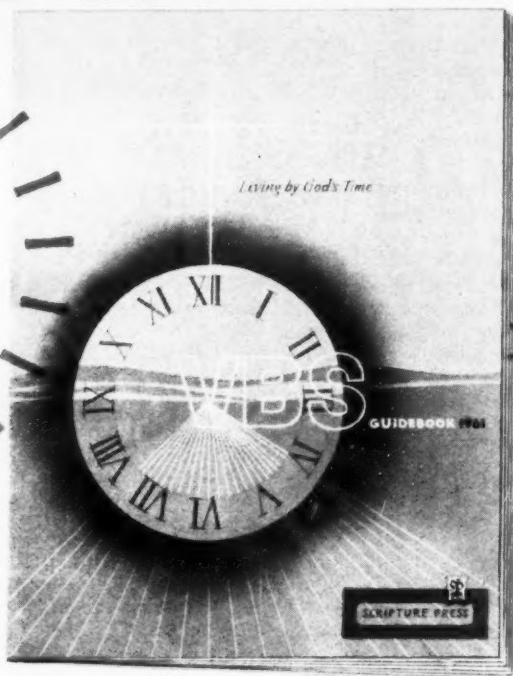
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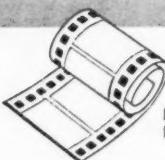
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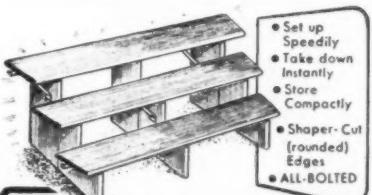
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Do you know someone who was won to Christ through VBS? Ask him to give his testimony at the morning service or at a VBS rally.

FILE 6. PROGRAMS—PUBLICITY VBS, Promoting

If your church has never had VBS, invite someone from a neighboring church who can tell what the program has meant in the life of their church.

An evening service with a VBS theme, a special demonstration, skit, slides or film would also help to build the support you want and need.

How many children, parents, families are in church today because of one church's active VBS program? It's hard to tell.

But with a little extra promotion now, you may plant the seed which will bear fruit next summer. It was Solomon who wrote, "He that gateth in summer is a wise son; but he that sleepeth in the harvest is a son that causeth shame" (Prov. 10:5).

ONE DROPPED OUT

Recently Dr. Pierce Harris, Pastor of the First Methodist Church, Atlanta, Georgia, was invited to preach in a prison camp. The men in their prison garb were seated on the ground or standing in the shade of the trees, when one of them mounted the back of a truck to introduce the preacher. Said he:

"Several years ago two boys lived in the same community in North Georgia, attended the same school, played with the same bunch of fellows and went to the same Sunday school. One of them dropped out of Sunday school because he felt he had outgrown it, and that it was 'sissy stuff.' The other boy kept on going because he felt that it really meant something in his life."

"The boy who dropped out is the one who is making the introduction today. The boy who kept on going to Sunday school is the famous preacher who will preach to us this morning."

Looking for a sharp skit for that next conference or worker's meeting? Here's one which will show your teachers some . . .

Lessons They Never Meant to Teach

By Ellen McKay Trimmer

(Jim and Bob, two junior boys, enter, carrying books and talking together. They stop and begin to talk louder.)

JIM: See you at the ball field after supper, Bob. Hey! Isn't tomorrow night the night of that junior department wiener roast?

BOB: Hey! That's right, Jim. It is. Do you think it will be any good?

JIM: Oh well! There'll be lots of food anyway—and I'm always hungry. Say, by the way. How do you like Mr. Black for a Sunday school teacher?

BOB: Oh, he's okay. One good thing about it, I don't have to stay for church anymore. I get tired of sitting all that time. I used to feel guilty if I went home, because the teachers are always after us to stay.

JIM: What do you mean? Doesn't Mr. Black tell you to stay for church? Our teacher tells us that Sunday school is the church at study and morning service is the church at worship. He says that to go home after Sunday school is to leave in the middle of the service really.

BOB: Yeah, Mr. Black says that sometimes too. But I missed him for a few Sundays so I started watching to see where he went, and I saw him driving off in his car. He saw me watching from the church steps so the next week he said something about having to go out of town. Now I hear he goes to his cottage for the day after Sunday school. I guess he really doesn't believe that church is so important, so I don't feel so guilty about skipping anymore either.

(Jerry, another junior boy, comes in the door, pushing his bike with his books clamped on the back. He has a black eye.)

JIM: Hi Jerry! Who hit you, boy? That's a real shiner.

JERRY: I was trying to take the Sunday paper away from my sister. When I went to grab it she swung around and clobbered me in the eye. Wow, what a temper!

BOB: I guess you don't listen very well in Sunday school, Jerry. Mr. Black tells us we should treat other people the way we want to be treated.

How would you like your sister to grab the paper from you? Doesn't sound as if you love your sister very much.

JERRY: Yeah! I know. My teacher, Mr. Campbell, says that too. I don't think he's too loving himself, really. You should have heard what he said about the Sunday school superintendent last week. I came early last week and heard the teachers talking together. Course they didn't know I was listening. Mr. Campbell said that the superintendent is no leader at all. He said he is as bull-headed as they come and that he does everything the wrong way and that *nobody* can tell him *anything*. He sure didn't sound as if he loves the superintendent very much, so I guess I'm not so bad after all. Hey! You going to the wiener roast tomorrow night?

JIM: Yep! I'm going. I'll see you later. Have to get home.

(Jim goes out, leaving Bob and Jerry talking.)

BOB: I've got to get to work, Jerry. I have to be at the drug store at 4:30.

JERRY: How do you like your job, Bob? Do you make much?

BOB: Sure, I make six bucks a week, just doing errands for an hour each night—and I can sure use the spending money.

JERRY: Boy! No wonder the Sunday school offering in our class is up—sixty cents a week tithe.

BOB: Don't kid yourself. I only put a dime in. At first I put in sixty cents a week, but then I sat beside my teacher, and he never puts in more than a quarter. If he doesn't tithe, why should I?

(Two girls enter with their books)

BOB: Well so long, Jerry, I've got to shove off. Hi, girls!

(Sue watches Bob depart.)

SUE: Well, what happened to him? Are we poison?

JERRY: Nope! He has to be at work at the drug store by 4:30. Say, are you girls going to the wiener roast tomorrow night?

JANE: Sure. It'll be fun.

(The girls begin to giggle.)

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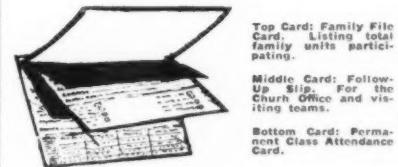


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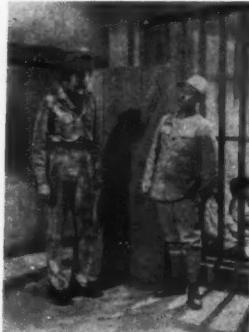
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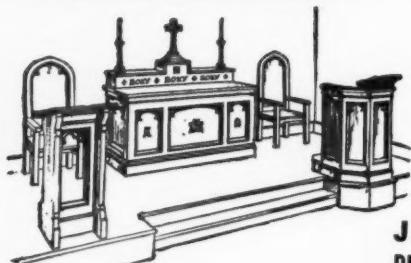
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FILE 1. BETTER TEACHING

Worker's Conference, Dialogue for

JERRY: Fun! Is that all you girls think of? I saw you giggling all through the worship service at Sunday school last Sunday. Boy! Were you getting dirty looks from some of the teachers!

SUE: Oh, so what! The teachers are always at us about that, but you should have heard our teacher whispering to the teacher ahead of us in worship service last Sunday. They were planning a shower for someone—eats, decorations, who to invite and everything. And besides, no one cares if you don't disturb others too much.

(Jerry pushes his bike toward the door.)

JERRY: Well, maybe it doesn't matter. So long! My papers will be at the corner soon. See you tomorrow night.

(Jerry goes out—the girls watching.)

SUE AND JANE: So long!
(Jane—turns to Sue.)

JANE: You know, Sue, I'm afraid our teachers teach us a lot of lessons they don't intend to teach. I guess we think more about what they do rather than what they say.

(Jane and Sue walk out chatting quietly.)

END

MY PRAYER LIFE

- Has my prayer life been powerless because of some besetting sin?
- Has my prayer life been hindered by haste, irregularity or lack of system, unpreparedness of spirit or disbelief?
- Has my prayer life been fruitless? Have I really had such power with God that I have power with souls?
- Has my prayer life been limited to my own life, to my own work, to my own service for God? Am I truly an intercessor after God's own heart?
- Has my prayer life been intermittent and starved?
- Has my prayer life been growing? Do I really know more of the meaning, efficacy and power of prayer?
- Has my prayer life been sacrificial? What has it cost me in time, strength, vitality and love?

To this end, like an earnest wrestler, I exert all my strength in reliance upon the power of Him who is mightily at work within me. (Col. 1:29, Weymouth). —Praying in the Holy Ghost.

Moody Monthly



BILL PEARCE

OFF THE RECORD

» There is hardly a form of music or a musical sound that hasn't been recorded and put on the market. A look at religious recordings for the past five years shows a similar variety in scope and form.

In ladies' trios alone we have had three or four widely varied styles and approaches in a short time. Here is yet another—THE MILLIE PACE TRIO, WITH BOB SUMMERS, Christian Faith Recordings (LP-1371).

This trio of young ladies has a sound which immediately makes one listen more attentively. It's sort of a harmoniously flat sound, with much echo, drawing most of its impetus from a definite rhythm pattern supplied by a guitar and bass. These instruments, played very competently by Bob Summers, have a crisp, electronic-sound.

The trio is made up of leader Millie Pace, along with two singing sisters named Carol and Eve Summers (sisters of Bob). Their style of singing has the effect of a loud whisper, consisting of some tone and some breath. Through it all they blend nicely together.

Actually, I find their music very easy listening, because there's a good amount of that which tickles the ear and emotions, and it is also well done.

Most of the titles are new to me: *Mom, God Heard My Prayer*, *When We Get Home and We'll Understand it Better*. This is a very abundant sound which we would categorize "good entertainment."

» One of the most recent efforts in keyboard strategy has come to us from Zondervan Records: HERMAN VOSS AND WENDELL BABCOCK, IN KEYBOARD CONCERT (ZLP-558). This disc features Babcock on piano and Voss on electric organ. They move through twelve of the better known songs of testimony, but also do a newer one by John Peterson, *God is Love*.

Their performance is uneventful. Voss seems to go along for the ride in most of the duets, with Babcock handling nicely the faster-moving technical parts. The pianist sounds as if he's really working hard at an exercise book, occasionally bearing a

resemblance to an elementary piano recital. This makes the song merely a vehicle to showcase the musician's technique.

I don't mean to disparage the use of arrangement or variations on a theme, but I feel that it should sound natural. For example, I noticed that in the lead song on side one, the introduction alone labored through one minute, fifteen seconds' worth of tune.

There are some very nice moments throughout, when both piano and organ seem to flow together, making good music. I liked *Trust and Obey* and *No, Not One*. Both men take solo spots on the recording. Mr. Babcock plays *Ring the Bells of Heaven*, and Mr. Voss does *I Walk with the King*. This is a little-better-than-average record, but it comes a bit short of what one might expect from two such veterans in the field.

» Diadem Productions Inc. of Grand Rapids has released a recording here which, from outward appearance and purely musical standpoint, may not be outstanding, but is one which may be spiritually rewarding to those with ears and a heart to listen. The title is VIOLET COHN—SINGING WITH A MESSAGE (DLP-115).

She is a Hebrew Christian whose voice bears a pure message that seems to stand apart from the aesthetic medium of music which bears the message. Here is not a singer as such, but a voice—low pitched, unhurried and, in certain technical degrees, imperfect. Thus, in listening we might do a mental frequency switch away from the musical element and more toward the spiritual ministry involved.

From the song *Hear, Oh Israel* through *But This I Know* and *There's a Wideness in God's Mercy* to *Precious Lord, Take My Hand*, there is a spirit of quietness and simplicity which are undeniable. The organist, a young lady named Jo Anne Rysdyk, handles the electronic organ accompaniments with dispatch.

» Even in these three recordings pulled from the hat this month, one can see something of the scope of expression in sacred recordings today.



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"Yes, of course, Judy." Grandpa's gray eyes shone. "That will be a glorious day! Just think, we'll see Jesus!" His voice grew tender, and oh, so reverent whenever he talked about Jesus. "And Judy, we'll see Grandma, too." Now he brushed away a tear.

Since Grandma's death, Grandpa had lived in the parsonage with Judy's family. Daddy, Grandpa's oldest son, was the minister in a small Minnesota country parish.

Grandpa called Judy his little Sweetheart. He said, "She is Grandma all over again—those far-apart mischievous blue eyes, long lashes and that long blonde hair."

Next to Jesus, Grandpa had loved Grandma most. Judy liked to hear about her. And now Grandpa had said she would be with Jesus when He comes.

"But I don't want Jesus to come—

at least not yet. Grandpa, please tell me how I—"

"Judy, Judy, please hurry!" It was Mommy. "Here is your lunch. You'll be late for school."

Mommy rushed her eight-year-old so that she barely had time to throw Grandpa a kiss before she was off for school. How could she wait to talk over something so important? If Mommy only knew.

Daddy's sermon last night had started Judy thinking. As she hurried along she remembered it. He had said that people who loved Jesus wanted Him to come back soon because they were ready. She knew Grandpa was ready but she couldn't say she was. She kept hearing Daddy's words, "Are you ready?" To her now it seemed as though he said, "Judy, are you ready?"

Daddy had read in the Bible about Jesus coming from heaven with a shout and trumpet sounds. Those who

**Judy,
Are
You
Ready?**

By Marie Nyquist



are ready will be caught up to Him in the air and will be with Him forever. What if she, Judy, should be left behind?

But here she was at school. If only she could go back home and talk to Grandpa right now! Daddy had said Jesus could come at any moment.

Perhaps she could tell the teacher she was sick and be sent home. That scheme had worked once before when she had been real anxious to see Aunt Bertha who was visiting for only a few hours at the parsonage.

Today, however, she felt guilty just to think about it. Other things bothered her, too. She remembered the time she cheated in a spelling test; the times she disobeyed Mommy and Daddy; the times she had sassed Grandpa. No, she was not ready to meet Jesus!

The bell rang and Judy went to her seat. Slowly—oh, so slowly the day dragged by.

Immediately after dismissal Judy was on her way home. No time for exploring the woods today. She must see Grandpa. Swinging her empty lunch pail back and forth, she sped along.

At last she saw the house—but where was Grandpa? He usually sat in his big rocker beside the picture window, watching for her. The rocker was empty.

Could it be? Oh, no!

She threw herself at the kitchen door and cried loudly, "Grandpa, Grandpa!"

No answer.

"Grandpa—Mommy—Daddy!" In a few seconds she had searched every room in the house. Not a soul was there. She did not see the note on the kitchen table.

More frightened than ever, she ran outside to the small stable that housed the cow. Bossie turned her head in surprise but could not help Judy.

For a second she stopped and then ran to the hen house. No one there. All she did was upset the nervous leg-horns.

It had happened! Judy was certain now. And she had been left behind. Something inside her made her feel weak. She could hardly make it back to the house; she paid no attention to Rover, who had appeared from somewhere and was jumping up and down, trying to lick her face.

All she could think of was Grandpa's empty chair. So she stumbled into the house and threw herself, wraps and all, into the large rocker, burying her face in Grandpa's pillow.

"Oh, if I only had been ready!" she cried again and again.

* * *

Judy awoke in Grandpa's arms. She felt him with her hands and looked

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hard and long into his wrinkled face.

"Is that really you, Grandpa?"

"Why, Judy, of course it is. You funny little girl. You must have cried yourself to sleep." Grandpa tried to wipe away the tearstains on her face with his big red hanky.

"You mean Jesus hasn't come—and left me behind?" There was a sob in Judy's voice and she clung to Grandpa.

"My little Sweetheart, didn't you find the note your Mommy wrote? Mommy and Daddy had to go on a call and I was late getting home." Grandpa held her close.

Judy told him how she had wanted to ask him that morning how she could get ready for Jesus' coming, but there hadn't been time.

Grandpa understood it all now and his eyes grew wet around the corners as he hugged her more closely. "Judy, dear," he said, "I think we had better do something about that right now."

He took his large Bible and let Judy read some verses, herself. They read Romans 3:23 first, but Judy didn't need to be convinced that she was a sinner. Her heart had already told her that.

Then they read John 3:16, that God loved her, Judy; and John 1:12, that if she believed on Jesus she would be a child of God. Judy asked God to forgive her sins for Jesus' sake, and Grandpa asked God to make Judy His very own child.

After a while, when Grandpa had explained things more and Judy knew she now was a Christian, she said—and her eyes shone like Grandpa's had that morning—"Now I want Jesus to come back soon, too. Oh, I want it with all my heart!"

Going To School

Puzzle

By Lee and Lynn

Find and write at least ten words in these Bible verses which make you think about school.

"My tongue is the pen of a ready writer" (Psalm 45:1).

"Write this for a memorial in a book, and rehearse it" (Exodus 17:14).

"Who can understand his errors?" (Psalm 19:12).

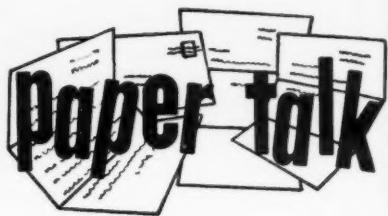
"I would not write with paper and ink" (II John 12).

"The pen of the scribes is in vain" (Jeremiah 8:8).

"Walk according to this rule" (Galatians 6:16).

"For rulers are not a terror to good works" (Romans 13:3).

"As well the small as the great, the teacher as the scholar" (I Chronicles 25:8).



Lee: Here are the letters I want to talk about today.

Lynn: They're all from boys!

Lee: Yes, but that's not the reason. I think they are all very special letters. This one from Steven Sjoberg, for instance. He says, "I am twelve years old. I was saved at our Bible camp. Some day I would like to become a missionary in some country which badly needs to be told about the gospel. I was inspired to become a missionary by a book, *Life with the Palermos*. It is about two brothers telling people about Christ in foreign countries."

Lynn: That is good! Where's he from?

Lee: Minneapolis, Minnesota. Now you tell about these two.

Lynn: All right. This is from Ken Schultz, Waldheim, Sask., in Canada. He says they don't get Moody MONTHLY regularly, but his mother has his grandfather's copy for a while. He wants some Christian pen pals. And this one from Paul Leathem, thirteen, Lansing, Ill., says he was reading an old Moody MONTHLY and saw about our pen pal lists. He says, "I am also a Christian, saved about four years ago, and thought it would be nice to have a Christian pen pal."

Lee: And here's another good one. This is from Robert Macisak, New York City. He'll be eleven in January. He says, "I am a born-again Christian and live for the Lord Jesus Christ. I want to be a missionary-aviator when I grow up, like Nate Saint."

Lynn: It seems as if Christian books and missionaries' lives—

Lee: And missionaries' deaths for Christ's sake. Nate Saint was one of the martyred missionaries, you remember.

Lynn: Yes. And as I was saying, these and even Moody MONTHLY JR. all help boys and girls to live better for Christ and to plan their lives to serve Him. We'll be looking for many more good letters like these when boys and girls write to

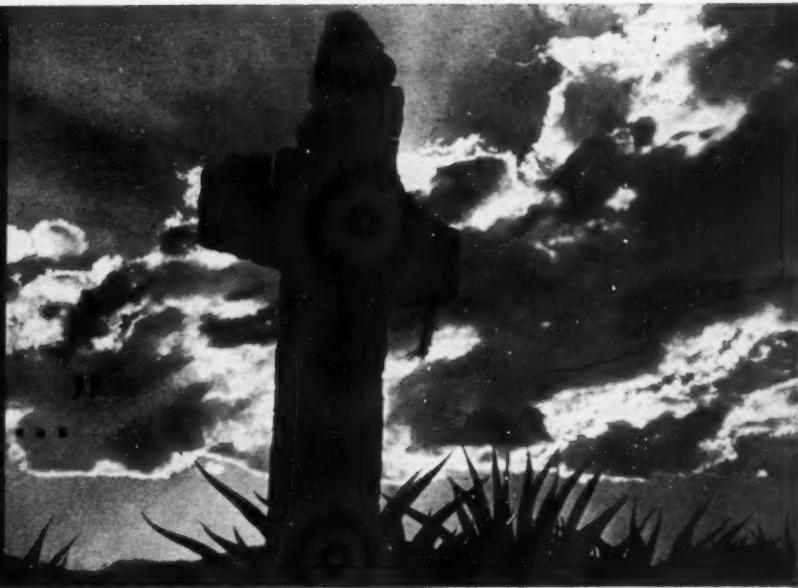
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"a place called Golgotha

(Matthew 27:33)



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NOTES ON CHURCH MUSIC

By Don Hustad



IT IS RARELY nowadays that we hear an argument about the propriety of using musical instruments in the church. Of course, there is an occasional voice to remind us that the

New Testament epistles do not mention instruments in connection with worship services, and that the apostle Paul speaks with some scorn of "sounding brass" and tinkling cymbal (I Cor. 13:1).

Most scholars agree that this almost total silence is due to the fact that the Jews had eliminated instrumental music as a symbol of mourning because of their captivity. They also agree that the Old Testament is replete with information about large bands of cymbals, psalteries and harps used in corporate worship and that the apostle John on the isle of Patmos could foresee harps and trumpets used in eternal praise of the triune God.

In most fellowships today there is an organ—pipe or electronic—and this historic instrument continues to serve the church as it has for hundreds of years. But what about other instruments—brass, woodwind, string or percussion? Some may feel that, for them, a saxophone or an accordion has been spoiled for spiritual purposes by its long-time association with blues or polkas, but, generally speaking, there seems to be no reason why most instruments cannot join the organ and piano in praising God. Psalm 150:3 reminds us that there can be praise without words: "Praise him with the sound of the trumpet."

The principal function of an instrument in church is that of accompanying. Most of our denominational hymnals do not admit this possibility, possibly because orchestras have been relegated to the Sunday school. However, orchestration is available for some of the interdenominational books such as the *Service Hymnal* (Hope Publishing Company), *Tabernacle Hymns No. 5* (Tabernacle), *Church Service Hymns* (Rodeheaver), and *Triumphant Service Songs* (Rodeheaver). Churches which use other hymnals will find that many of their

favorite songs would appear in any one of these orchestration series.

LILLENAS PUBLISHING COMPANY has made a unique effort to meet the publisher's problem of excessive cost in its series "Hymn Orchestration." They supply one book for all nontransposing instruments in the treble clef (oboe, C saxaphone), one for Bb horns in treble clef (clarinet, trumpets), one for Eb instruments playing from bass clef. Here, too, there are many hymns which are common to all songbooks.

MANY DIRECTORS have learned that orchestral instruments added to the choir or the solo accompaniment add to the enjoyment of special occasions. A violin or oboe will enhance the Bach anthem "Jesu, Joy of Man's Desiring." Two violins or two flutes may join the organ, accompanying the aria "Sheep May Safely Graze." A brass group is especially effective for such brilliant anthems as "Old Hundred" by R. Vaughan Williams (Oxford), "Gloria in Excelsis" by Jolley-Hoggard (Shawnee), and "All Hail the Power" by Shrubsole-Ward (Flammer). A brand new anthem, "I'll Praise My Maker," by Pfautsch (Abingdon) is based on the Isaac Watts version of Psalm 113. A note to any publisher asking for a list of anthems with instrumental accompaniment would bring a ready response, I'm sure.

There will not be general agreement as to the use of *instruments alone* in a church service. Some will feel that, except for prelude or postlude, an instrumental "special" has a tendency to become an "entertaining" feature. It should not be necessary to note that there is little spiritual edification in melody, harmony or tone color alone; any arrangement that is chosen should reflect the spirit of the text usually associated with that tune.

THURLOW SPURR of the YFCI staff has prepared a new series for Rodeheaver Publishing Company, "Grace Notes for Trumpets," which meets this need admirably. The settings are short and interesting and not excessively exhibitionist. There are four books in the series: 1st trumpet, 2nd trumpet, 3rd trumpet and piano. An-

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other simpler group, "Hymns in Harmony," has books for twenty-three different parts—almost every orchestral instrument!

Of course, any group of instruments can substitute for, or join the organ for a prelude or postlude. Try these suggestions:

"Voluntary on Old 100th" by Purcell (Robert King Music Company); "Suite of Christmas Carols" by LeRoy Anderson (Mills Music Company); the choral parts of "Sanctus" by Gounod; "O God, Our Help in Ages Past" by Mueller.

It is a good thing for our young people with instrumental talent and training to learn to use it in the service of God. Psalm 150 should give you all the encouragement you need. "Praise him with the psaltery and harp . . . with stringed instruments and organs." (Ps. 150:3, 4).

The Two Resurrections

[Continued from page 26]

more tolerable for the land of Sodom in the day of judgment, than for thee" (Matt. 11:23, 24).

* THEN to make doubly sure that God is just, another book is brought forth, "the book of life." The wicked are faced not only by what is written in the books of works, but also by what is missing in the book of life. Should any object to the verdict, reference is made to this book, which contains only the names of the saved. Absence of one's name is prima-facie evidence of the justice of God in meting out the proper judgment. And the passage ends: "And whosoever was not found written in the book of life was cast into the lake of fire" (Rev. 20:14).

This is the second death. All deeds, thoughts and words are recorded in the books. The only way this record may be erased is to have one's name written in the Lamb's Book of Life.

Terrible as it will be to be lost, it will be doubly terrible if one has had abundance of light and warning and opportunity here in this life. Better far never to have heard the gospel at all, better never to have heard the name of Jesus, than to have lived under the sound of the gospel, to have partaken of its blessings and then to be lost at the end. Yea, it were better for you if you had never been born.

How wonderful that the door of mercy is still open! After the awful judgments recorded in this book, see how graciously it closes (Rev. 22:17): "And the Spirit and the bride say, Come. And let him that heareth say, Come. And let him that is athirst come. And whosoever will, let him take the water of life freely." END

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UNIT SIX

CHRIST THE GOOD SHEPHERD

By Alfred Martin

IN our last lesson we observed the Lord Jesus in Jerusalem for the Feast of Tabernacles and noted the controversy He provoked as He made His claim to deity. Now, as we begin chapters nine and ten, we see Him with His disciples, coming upon a man who had been blind from birth.

The disciples' question concerning the cause of the man's blindness (9:2) shows that they had the same narrow concept of suffering that Job's friends had in the Old Testament. They thought of suffering as a punishment for personal sin. Some suffering is punishment, but certainly not all. While all suffering can be traced back to Adam's sin (see Rom. 5:12), God often has a purpose in allowing suffering that we cannot fathom (9:3).

The Lord Jesus had previously spoken of Himself as the "light of the world" (8:12). Now He repeats this (9:5) and illustrates it in the natural realm by healing the blind man. Why He used the precise method that He did is not clear except that He made an appeal to the man's faith. His obedience indicated his belief that the Lord Jesus could do something for him.

As yet the one-time blind man did not fully know the Lord Jesus. Note the progress of his knowledge and response: at first, "A man that is called Jesus" (9:11); then, "He is a prophet" (9:17); later, "of God" (9:33); and, finally, "Lord, I believe" (9:38).

By performing this miracle on the Sabbath day (as He had also done in healing the helpless man, chapter 5), the Lord Jesus sharpened the issue. Again we witness that intense

conflict which always must center around the person of Christ in this sinful world—"And there was a division among them" (9:16).

Against the hatred of the religious leaders, the wavering of the crowd and the temporizing of the parents, the seeing man's testimony is unequivocal and refreshing. He had logic on his side, even though he had not had formal training. He had an advantage over the doubters; something had happened to him, and he knew it: "One thing I know, that, whereas I was blind, now I see" (9:25). Note his train of reasoning in John 9:30-33. The only answer that the leaders could give was no answer at all—"They cast him out" (9:34).

The words of the Lord Jesus at the end of the chapter show what a hindrance self-righteousness is. The Pharisees were unaware of any personal need of the Saviour; hence they could not avail themselves of Him, and their responsibility was terrifying.

• • •

WHEN YOU STUDY . . .

1. Find a quiet place and ask the Holy Spirit for understanding.
2. Look at the answers to last month's exam (p. 49) and note the answers to any you missed.
3. Read the text—seriously and purposefully.
4. Look up all Scripture references.
5. Complete the exam, following the instructions given at the end of the text.

• • •

♦ THE statements made by the Lord Jesus that He is the "door" (10:9) and the "good shepherd" (10:11) intermingle because in the ancient sheepfold the shepherd was literally the door. Stationing himself at the entryway he afforded the sheep both entrance and security.

Christ is not a door, but *the* door. Again He voices the exclusive claim:

"I am the door: by me if any man enter in, he shall be saved, and shall go in and out, and find pasture" (10:9).

Among the people of Israel, living as they did in an agricultural and pastoral economy and well acquainted with sheep through the temple sacrifices as well as in their ordinary pursuits, the term "sheep" to describe the people of God would have deep meaning. This is a repeated figure in the Old Testament. Probably the most familiar passage in the Old Testament is Psalm 23, known as The Shepherd Psalm. Many other passages use the same sort of expression (note, for example, Psalms 95 and 100).

In the Old Testament, if God's people are sheep, then naturally God Himself is the Shepherd—"The Lord is my shepherd" (Psalm 23:1). Consequently the Lord Jesus, speaking deliberately and with a perfect knowledge of all the implications and ramifications of His words, was again claiming to be God when He said, "I am the good shepherd" (10:11).

His hearers presumably knew the Old Testament; therefore He was saying in effect, "Those passages in the Scripture which call God the Shepherd refer to Me—I am the One described." This is the conclusion to

which the statements come (10:30), fully understood by the Jews (although not accepted by them), as is shown by their now almost automatic response (10:31).

It is impossible to say whether the words concerning the Shepherd were all spoke on one occasion or at two different times. It would seem that all the events of chapters 7, 8 and 9 occurred during the visit at the Feast of Tabernacles. Possibly the first twenty-one verses of chapter 10 belong also to that visit (see especially 10:21). We can be sure at least that the action from verse 22 on took place at the Feast of Dedication, which came in December, about two months after Tabernacles. Some would refer every thing in chapter 10 to that time.

At any rate, by 10:22 the Lord was less than four months away from the cross. Opposition was rising; hatred was increasing; division was becoming more evident between those who were His "sheep" and those who were not. In spite of all the miracles and all the teaching, the religious leaders still professed to be in doubt about the claims of the Lord Jesus:

"How long dost thou make us to doubt? If thou be the Christ, tell us plainly" (10:24).

* We have seen that the Gospel of John emphasizes the deity of the Lord Jesus Christ from the Prologue on (1:1). In His message after the healing of the helpless man, He claimed self-existence as the Father has self-existence, and announced Himself as the Judge of all (5:22, 26, 27); in His discourse on Himself as the "light of the world" and the consequent debate with the Jews, He appropriated to Himself the divine name (8:58). Here He again strongly asserts His deity:

"My sheep hear my voice, and I know them, and they follow me: and I give unto them eternal life; and they shall never perish, neither shall any man [anyone] pluck them out of my hand. My Father, which gave them me, is greater than all; and no man [no one] is able to pluck them out of my Father's hand. I and my Father are one" (10:27-30).

The Scripture teaches that the three persons of the Godhead—the Father, the Son and the Holy Spirit—are one and the selfsame God. There is distinction between the persons ("I and my Father"), but unity of the Essence or Being ("one"). (The Moody Correspondence Course, *The Bible Says*, by Dr. James M. Gray, deals helpfully with doctrinal questions such as this.)

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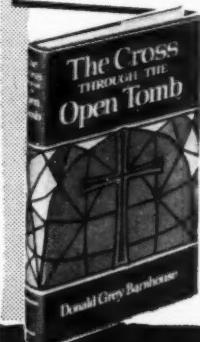
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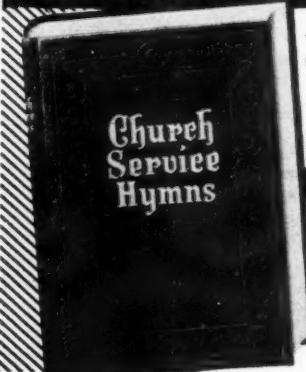
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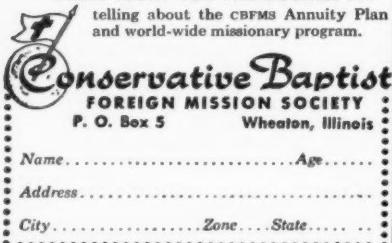
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is clearly explained in the text. When they took up stones to stone Him (10:31), as they had done before, with disarming logic and possibly with quiet humor, He asked.

"Many good works have I showed you from my Father; for which of those works do ye stone me?" (10:32). Their reply proves that they understood His claims and rejected it and Him utterly:

"For a good work we stone thee not; but for blasphemy; and because that thou, being a man, makest thyself God" (10:33).

Belief in the Lord Jesus Christ cannot be forced, but unbelief ought to be consistent by acknowledging that Jesus Christ claimed to be God. As has been pointed out in a previous unit, much unbelief today masquerades as belief by professing to accept the Lord Jesus as a pre-eminent teacher and leader, or more subtly still by calling Him divine, but redefining the term "divine" to empty it of its real meaning. The issue which the Gospel of John raises repeatedly is this: "Is Jesus God?" The book itself answers, "Yes." It says that He Himself said, "Yes." Does your heart respond, "Yes"?

"But these are written, that ye might believe that Jesus is the Christ, the Son of God; and that believing ye might have life through his name" (20:31).

As you have studied this course, you have found that there are many unexplored paths, for we have had to confine ourselves mainly to the thread of the narrative and a mastery, in a general way, of the factual contents of the book. However, from time to time, different study suggestions are being made.

A method that will be profitable to you is the study of cross-references and parallel passages. Little attempt is being made to show the harmony of John with the other Gospels, for that would enlarge the subject too much for this brief study. This is something you may want to do for yourself.

Another way to compare parallel passages is that of topical study. Take, for example, the subject of Christ as the Shepherd, as set forth here in chapter 10. We have seen that this is a familiar concept in the Old Testament. A concordance will help you to discover just how familiar it is. There are also other important passages in the New Testament which speak of Christ in this way. Two passages stand out: Hebrews 13:20, 21 and I Peter 5:4.

In John 10:11 the Lord Jesus calls Himself "the good shepherd." What doctrinal truth is connected with this

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title? Observe the verse itself:

"I am the good shepherd; the good shepherd giveth his life for the sheep." Can there be any doubt that the death of the Lord Jesus is connected with this title? Certain truths can be gleaned from the passage concerning His death:

It was a voluntary death (10:17, 18). He was willing to die.

It was a vicarious death (10:11, 15). He was our Substitute.

It was a victorious death (10:18, 28). He conquered sin and Satan.

All of this was still in prospect as the Lord Jesus spoke, but we know now the historical reality of it.

In a similar way you could trace the doctrines connected with each of the other titles (check this for yourself from the Scripture):

Just as the Good Shepherd relates to His death, so the Great Shepherd relates to His resurrection, and the Chief Shepherd relates to His coming again.

In other words, in these titles we discover the past, present and future ministries of our Lord Jesus Christ. As our Good Shepherd He gave Himself for us upon the cross that we might have eternal life. As our Great Shepherd, He rose from the dead and is alive to care for us now. As our Chief Shepherd, He is coming again to receive us unto Himself, and to reward us for faithfulness in service. We must know Him first as the Good Shepherd. That is the basis for all the rest.

• • •

WHEN YOU FINISH . . .

1. Look back over the lesson until you have the material firmly in mind.

2. Turn to the exam on page 59 and read it quickly.

3. Turn back to the lesson and find the answers to any exam questions you could not answer.

4. Complete the exam without reference to your Bible or the lesson.

• • •

Answers to Last Month's Exam Life Through Believing Unit 5

1. False; 2. False; 3. True; 4. True; 5. False; 6. False (they tried); 7. False; 8. True; 9. c; 10. d; 11. a; 12. b; 13. d; 14. Nazareth; 15. Jonah; 16. Free; 17. Samaritan; 18. Abraham; 19. The devil; 20. I am the Bread of Life; I am the Light of the World.

Note any questions you answered incorrectly, and find the correct answer in the lesson before reading Unit 6.

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March 19

Jesus Prays for His Own (Temperance)

John 17:13-26

MEMORY SELECTION: *I pray not that thou shouldest take them out of the world, but that thou shouldest keep them from the evil.*—John 17:15

Keep in Mind

1. John 17 is the true Lord's Prayer. What we popularly call the Lord's Prayer was given as a pattern to us, but this is His own prayer to His Father just before He went out to His final sufferings.

2. Although the prayer was offered before the passion, its whole tone suggests the other side of the passion. For this little while our Lord lives in the glory that was to follow, and anticipates that ministry of intercession which now marks Him as our Great High Priest. Hence this has been called the High Priestly prayer.

3. The prayer falls naturally into three parts. In verses 1-8 our Lord is praying for Himself, while giving something of an account of His earthly ministry. In verses 9-19 His prayer is for those whom He describes as "those whom thou hast given me," with special reference to the apostolic band. In verse 20 there is a widening of the prayer to include those who should believe through the apostolic testimony—and that, of course, means to the end of the age. No doubt the petitions in the two latter divisions embrace all saints.

Consider These Points

1. *Prayer for preservation* (9-15). The Lord contemplates His people in the world. It was a world that had nothing better than a cross for Himself, and a world that would heap the venom of its hatred for Him on His people. Yet He did not ask that they should be taken out of the world! There are several reasons for that. We need the discipline of opposition. By this we enter into the fellowship of His suffering. And we have a mission in and to this hostile world, to bear witness to the saving name of Christ. So, instead of praying for our immediate release from this inimical

world, our Lord prays for a spiritual miracle—our safe keeping in the midst of all the evil about us. He had preserved His own by means of personal guardianship, and now He was turning this care over to the Father.

*Safe in Jehovah's keeping;
 Kept by His mighty arm!
 God is Himself my refuge,
 A present help from harm.*

2. *Prayer for Sanctification* (16-19). The Lord had sanctified, or consecrated, Himself to the will of the Father for the great purposes of redemption. His consecration not only secured salvation for men, but it constitutes a pattern of consecration for all His people. Now the Saviour asks the Father to effect such sanctification in His people, and suggests the means—*Thy Word*. And indeed this is a potent instrument for the separating of the people of God from unholy things and to holy things. Sin and the Word are not at all compatible. "This Book will keep you from sin; sin will keep you from this Book." This separating, sanctifying, consecrating process is promoted by the word of truth. "The washing of water with the word" (Eph. 5:26) is our Lord's way of securing for Himself "a glorious church, not having spot or wrinkle or any such thing."

3. *Prayer for unification* (20-23). We remember that the Lord's people are being gathered from "every tribe and tongue and people and nation." How can they be one? By a great super-organization that can whip them all into one fold, or by a mighty process of compromise that will simply ignore differences? Not so. This is a spiritual unity, forged in the deep places of the soul and not on the surface of agreements. It is such a unity as exists within the Godhead, between Father and Son. Our Lord has made a signal contribution to that unity, by bestowing upon us the glory which the Father gave to Him. The means of this unity is Christ's own indwelling, and the effect of it is a testimony which the world cannot deny nor contradict. Such unity is every Christian's concern.

Apply These Truths

- Let Christ's prayer teach us to pray.
- Let Christ's prayer teach us God's

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will for us, and let us pursue that will.

3. Let Christ's prayer teach us a holy concern for the unity of God's people, and let us do nothing against that unity.

March 26

Jesus Gives His Life

John 19:17-24, 28-30

MEMORY SELECTION: *I am the good shepherd; the good shepherd giveth his life for the sheep.—John 10:11*

Keep in Mind

1. The incidents relating to the death of Christ are, for the most part, written down as simple history, but the evangelists do recognize that many of these incidents, with the death itself, were fulfilments of predictions made centuries beforehand in the great messianic prophecies of the Old Testament.

(a) Our Lord's crucifixion between the two robbers is stated in Mark 15:28 to be in fulfillment of Isaiah 53:12. (It ought to be added, however, that Mark 15:28 is rejected by some versions.)

(b) The dividing and gambling over the garments of Christ fulfilled the prophecy of Psalm 22:18.

(c) The thirst cry brought about the fulfillment of Psalm 69:21.

2. The evangelists do not expound the meaning of the death of Christ in connection with their record, but the New Testament consistently links that death with the various aspects of salvation. It is the basis of the forgiveness of sins (Eph. 1:7), of redemption (Col. 1:14), of propitiation with attendant reconciliation (Rom. 3:25; 5:10), of justification (Rom. 5:9), of access to God (Heb. 10:19, 20), and all other blessings of salvation.

Consider These Points

1. *The Place* (vv. 17, 18). Outside the ancient wall of Jerusalem is a skull-shaped hill which General Gordon believed was the place of crucifixion. It certainly fits the description better than the traditional site. Notice that Jesus began the journey "bearing the cross for himself," as was required of condemned men, but the impressing of Simon to bear it (Matt. 27:32) gave rise to the tradition that Jesus fell under its weight because of all He had already suffered. Our hymn, "Must Jesus Bear the Cross Alone?" was originally a hymn for St. Simon's day, and began, "Must Simon bear the cross alone?"

2. *The Title* (vv. 19-22). The title, instead of being the usual accusation, was an acclamation. Written perhaps as an insult to the Jews, it doubtless

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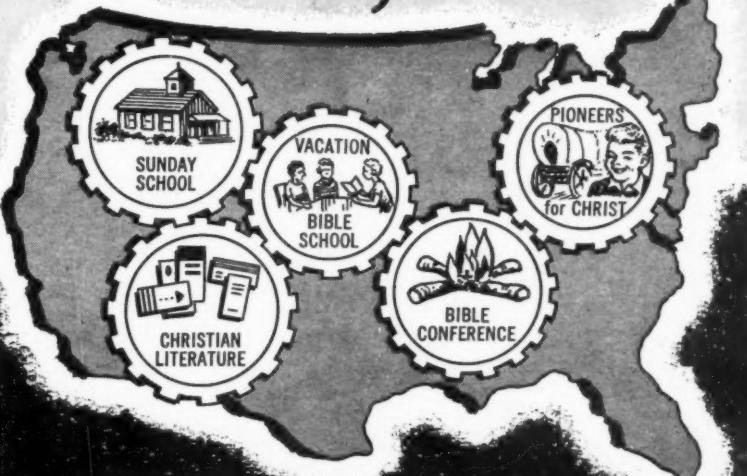
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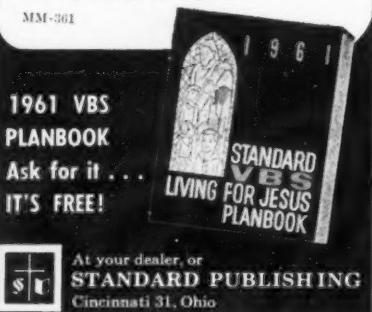
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also expressed Pilate's secret admiration for Jesus, and at long last, but too late, he stuck to his guns. The kingship of Christ therefore was proclaimed for all men—for the world of religion, for the world of culture, and for the world of military and political power. Surely this is an unconscious prophecy of what the apostle Paul consciously declares in Philippians 2:9-11.

3. *The Garments* (vv. 23, 24). The garments of the victim were the recognized booty of the four soldiers detailed to carry out a crucifixion. Cloth always had some value. I wonder who made that seamless coat? Could it be one of those mentioned in Luke 8:1-3? Surely it is not allegorizing too far to see in that seamless garment a picture of the robe of righteousness which is His, and which in His death He makes over to believing sinners.

4. *The Mother* (vv. 25-27). Joseph, the foster parent of Jesus and husband of Mary, apparently was dead by this time. The brothers of Jesus, until this time, had shown no sympathy for Him or His claims (John 7:5). Their company would have been no comfort to Mary. The home of John, then, was the sanctuary which Jesus chose for her. It was a gracious provision. There are times when fellow-Christians can mean more to us than our own kinsfolks. Happily, Jesus' brothers also became believers, but it seems to have taken the resurrection to win them. See Acts 1:12-14.

5. *The Thirst* (vv. 28, 29). Intense thirst, we are told, is one of the agonizing features of crucifixion. Yet I am convinced that Jesus would have borne His thirst without a word had it not been that there was one more Scripture which must be fulfilled before He died. That was Psalm 69:21. He had refused the wine and myrrh, that stupefying mixture which would have made Him less sensitive to His pain, but He accepted the vinegar to honor the Word of God.

6. *The Triumph* (v. 30). John alone records the cry, "It is finished," but all the others speak of a loud cry, probably referring to this. Here then we hear, not a last gasp of exhaustion, but a shout of victory. He had accomplished the purpose of His coming into the world. Salvation was won. Then, in keeping with His own statement of John 10:17,18, He died sovereignly.

Apply These Truths

1. He is not only "the King of the Jews," but your King. Have you acclaimed Him?

2. Is the death of Christ a story or a gospel to you? The story says, He died. The gospel says, He died for me.

3. His was the sponge of vinegar that ours might be the cup of salvation.

April 2

Christ, Our Living Lord

John 20:11-22

MEMORY SELECTION: Then said Jesus to them again, Peace be unto you: as my Father hath sent me, even so send I you.—John 20:21

Keep in Mind

1. None of the evangelists tells all the incidents relating to the resurrection of Christ. Each one is selective, and each one has his own points of emphasis. We cannot, therefore, be sure of the exact order of the events in every detail. The use of a good harmony of the Gospels will be found helpful in tying together the four records. One thing is definitely stated—that Mary Magdalene was the first one to whom the risen Christ appeared (Mark 16:9), and John gives the details of that meeting.

2. Matthew tells us that Jesus greeted the women on the morning of His resurrection with "All Hail" (Matt. 28:9), or more simply, "Rejoice," which is the Greek greeting. But He entered the upper room where the disciples were huddled in fear with "Peace," the Hebrew greeting. His greetings are always appropriate. To the sorrowing He brings joy, and to the fearful peace.

Consider These Points

1. *The Open Tomb* (vv. 11-18). By all human considerations that tomb ought to have been closed. It had been closed, and sealed with the Roman seal to make it inviolate, and guarded by soldiers to assure against intrusion. But it was open. The seal was broken, the soldiers were fled, and Mary could look in without challenge. It is rather remarkable that the presence of the angels did not stir fear and panic in Mary. Her sorrow seemed to render her impervious to fear. Or did her tears blind her to the radiance of these heavenly messengers? She was bent on one thing—to find the body of Jesus. So, when the living Lord stood before her, she did not recognize Him. He was to her only someone who might direct her to the object of her desire.

But when He spoke her name, recognition returned. To her, however, it was a return of the old order. He was again the dear teacher, and she would hold Him fast as just that. She would again know Him "after the flesh" (see II Cor. 5:16). Hence the rebuke. He would invite others to touch Him for evidential purposes, but Mary—and all of us—must learn to know Him not after an earthly fashion, but after a heavenly fashion—to hold Him with



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the hands of faith, not hands of flesh.

2. *The Closed Door* (vv. 19-23). The closed door was no barrier to the risen Lord. Into the midst of the trembling disciples He came with His word of peace, showing them the hands and side that bore the marks of His suffering. Convinced of His identity, and therefore of the reality of His resurrection, their fearful hearts were made glad.

Revelation is followed by commission. Enlightened men are sent men. Christ imposes responsibility. The world must know, for this is the word of eternal life, more important by far than any discovered secret of nature which widens men's horizon.

To teach nuclear fission a man needs academic training, but to proclaim the risen Lord one requires an endowment of power from on high. Wherefore, "Receive ye the Holy Ghost." This was a command as well as a bestowal, and when, fifty days later, the blessed Holy Spirit came in power upon them, they were ready to receive Him. On us also is the divine gift bestowed. But have we received Him?

Men so enlightened, so commissioned, so endowed, carry heavy responsibility. The remission and retention of sin, forgiveness and judgment, are in their message. How men respond to their proclamation seals eternal destiny. It is no light thing to know that we are "a savour of life unto life or of death unto death." Pity it is that this great passage has been made a matter of controversy and sacerdotal privilege instead of a call to faithful discharge of our saving mission.

Apply These Truths

1. What seems cause for tears may rather be reason for song. Consider Mary and the empty tomb.

2. Being shut in with the risen Lord is but preparation for going forth in His name.

April 9

The Source of True Wisdom

Proverbs 1:2-7; Job 28:20-28

MEMORY SELECTION: If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not: and it shall be given him.—James 1:5

Keep in Mind

1. A proverb in the biblical sense is a similitude, or comparison, having the same basic meaning as the parable of the New Testament. Our usage of the word "proverb" is secondary.

2. The Book of Proverbs contains several collections of these similitudes from Solomon (10:1; 25:1). But see

also 24:23; 30:1; 31:1. Solomon, then, is not exclusively the writer of the book, although his hand penned the great bulk of it. Critics dispute the extent of the Solomonic authorship.

3. Note the contrast between Solomon and Job. Solomon speaks from the throne, Job from the ash heap. One has all that heart could crave of this world, the other has been stripped of everything. Yet both speak on the same theme of wisdom, and both ascribe it ultimately to God, insisting that the fear of the Lord is the gateway into its vast domain.

Consider These Points

1. *The End of the Search* (Job 28:20-28). The question is, "Where shall wisdom be found?" (v. 12). Man can find silver and gold and iron and brass and sapphires and coral and crystal and all such precious things as are hidden in the bowels of the earth. But wisdom, more precious than all of these, eludes his search. While he lives he cannot track it down, and in the realm of the dead he is equally helpless to find it. The nearest he arrives is to hear a rumor that somewhere it exists. Yet there are evidences of wisdom all about us, which man can ob-

• • •

We talk about heaven being so far away. It is within speaking distance to those who belong there.—D. L. Moody

serve. Air pressure regulating the winds, the distribution of waters in the exact proportion to sustain life, the laws of evaporation and condensation, the electrical discharges seen as lightning. All these are indications of a wisdom to which man is a stranger. It is the wisdom of God. Yet there is a door by which men may enter into this realm and actually begin to share this excellency of God. "The fear of the Lord, that is wisdom." That is the answer to the search, the end of the quest.

2. *The Beginning of the Process* (Prov. 1:1-7). Solomon begins where Job ends. But we are a little too fast. The prologue (vv. 1-6) gives us the purpose of all the proverbs given by the son of David. In general, the purpose is to import wisdom. This is stated generally with reference to all men, (vv. 3, 4) then particularly with reference to the simple (v. 4), and to the man who has already attained a degree of wisdom (vv. 5, 6). The goal is not simply intellectual, but also practical and ethical; to teach men how to prosper in their dealings with others, but even more important, how to apply the principles of equity and

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Even the three who sat with him only distressed him with their heartless arguments, and he cries out for pity.

2. Things as they are (Job 2:1-6).

(a) Job at this time did not know what was transpiring behind the curtain. While it was not God who was buffeting him, the buffeting was with divine permission. More than that, the limits of the affliction were prescribed by God, and beyond those limits the adversary could not go.

(b) But who was this adversary, persecuting a saint of God with God's permission? He was none other than Satan, exercising his right of access into the presence of God with the sons of God (doubtless angels). He was reporting his activities as "prince of this world." It is good to know that he has not a completely free hand. He must act within the bounds of the divine permission.

(c) Job could not know—not yet, at any rate—that he was the battleground of a spiritual warfare. Satan was challenging God with respect to this "perfect and upright man." It was not simply an aspersion on Job's sincerity, but a challenge to the work of God in a man's soul. There may be more of this in our temptations and trials than we are aware of. Thus, the issue was not so much how Job would react, but it was the honor of God.

3. Things as they will be (Job 19: 23-27). Although Job's view of his present situation was distorted, first by the extremity of the affliction, and then by his lack of knowledge of what was back of it all, yet there was light in his darkness. His distress was not the last chapter. Not even death was the last chapter. God was not only the Judge, who in the end would give righteous judgment; He was also the Redeemer, who would one day appear on earth. This would mean resurrection. Here, amid all the gloom, is one of the brightest flashes of hope in all the Old Testament.

Apply These Truths

1. When you suffer, don't lay blame. It will not help, and you will probably be wrong anyhow.

2. When you suffer, submit and pray and trust.

In Tune With God

Each human life is a keyboard. The Master's fingers will sweep over it, and a weary world will catch notes of melody as that person passes along.

The life that is in tune with God is keyed to the note of love.—R. J. Miller

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NEW BOOKS

G. COLEMAN LUCK, EDITOR

On the Death of Christ

THE GRANDEUR OF GOLGOtha, by Neil M. Fraser
(Loizeaux Brothers, New York, 128 pages, \$2.00)

THE riches and depths of this splendid book of twelve meditations on the death of Christ are announced in the title. The contents include lucid exposition and devotional comment, besides logical analysis of great doctrinal themes.

The first chapter points out several ways in which Christ Himself predicted His own death and applied its message of sacrifice to all who would sincerely follow Him. Other chapters covering the significance, the miracles and the last words of the Cross present historical fact, spiritual application and strong incentives for worship.

The "Last Words" of Christ are classified into three cries: of tenderness, of tragedy, of triumph. Fraser treats the fourth word, "My God! Why hast thou forsaken me?" in the

usual way, believing it to be a literal statement of holy complaint by Christ to the Father for abandoning Him at this solemn and sacred hour. The author calls this "the orphan cry" but links it with Psalm 22:1 in an inspiring way.

The final six chapters are characterized by strong exhortations. The language and style of the book are more for mature Christians than either babes in Christ or the general run of readers. Although no single subject is treated exhaustively, the reader requires considerable effort of concentration to profit from the spiritual riches of this book.

Preachers of the gospel will find enrichment for their own souls and their messages in this book.—Alexander M. Dodds

Christians Abroad

ASSIGNMENT: OVERSEAS, by John Rosengrant and others (Crowell, New York, 152 pages, \$1.95)

THE purpose of this publication is stated in the subtitle, "How to be a welcome resident and a worthy Christian abroad." The reader will find "facts, ideas, suggestions, and the considered opinions of a variety of experts that should substantially help Americans . . . overseas—."

Chapter-titles are well chosen, and contents carefully written. Subjects are pertinent, and suggestions practical. "Resources for Expanding Populations" gives a quick view of the population explosion, and the world's potential to meet its needs; "A Look

at Foreign Affairs" and "—at the Government Exchange Program" briefly examine the U. S. foreign policy and its tremendous burdens. "Cultural Empathy" and "Many Cultures and Our Own Witness" should be reprinted and given to every U. S. citizen who travels abroad.

The views concerning the Christian faith and mission are those of the ecumenical movement per se. Although excellently written, they do not reflect the emphasis of evangelical Christians.

Mr. Rosengrant's concluding chapter, "Practical Participation in Another Culture" is brief, pointed and practical. His advice is heartily recommended.—Irvine Robertson

Herod in History

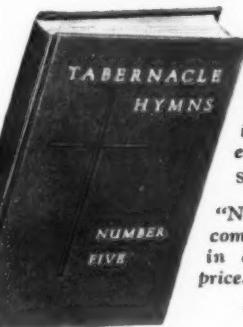
THE LIFE AND TIMES OF HEROD THE GREAT, by Stewart Perowne (Abingdon Press, Nashville, 187 pages, \$5.50)

LITERATURE on Herod the Great is not plentiful, important though he is in Bible history. Most Bible students know little about Herod except that he perpetrated the "slaughter of the innocents." This volume by Perowne provides a useful addition to the field as well as a readable biog-

raphy. The author, though he has garnered material from early writers as well as from archaeology, finds his chief source of information in Josephus.

While the volume generally can be recommended, several criticisms must be made. Throughout, Perowne acts somewhat as a special pleader for his "hero." Herod's faults, though acknowledged, are minimized—especially with regard to the last miserable decade of his life (pp. 152, 3).

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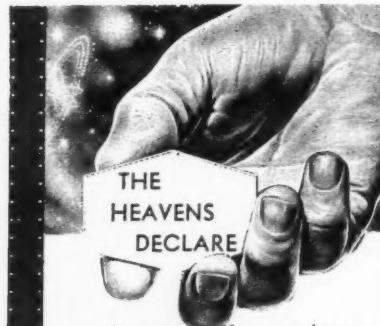


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Moreover, on several occasions the popular style in which the book is written descends beyond the realm of good taste; e.g., "Many of his supporters had already rated" (p. 75); "Antigonus tried to queer the pitch" (p. 42).

We also object to dating the Book of Deuteronomy at the time of King Josiah (p. 129) and to the slur cast on Old Testament religion as a low spiritual conception "of a god who delighted in the flesh of bulls and sheep" (p. 141).

After reading of Herod that both his parents were of Arab stock (p. 45), it is surprising, to say the least, to be told in the closing summary of his life that "he was a Jew, and outwardly a pious, even ardent Jew" (p. 179). We fear that Perowne reveals a lack of discernment of Israel's present and prophesied future when he disparages "the minority [of the Jews] that still pursues the nationalist phantom" (p. 179).

Despite these objections the book is worthwhile reading for every person interested in Bible history.—G. Coleman Luck

For Young Believers

FAITH TO GROW ON, by Joseph F. Green, Jr. (Broadman Press, Nashville, 128 pages, \$2.50)

This is intended as an introduction to evangelical Christianity. For a young Christian, either in age or in experience or both, here is a book that touches most of the salient features of our faith. Easily read, it nevertheless gives great scope for teaching in that the contents of each chapter are bound to give rise to questions. These in turn should inspire discussion to great profit in the hands of a competent teacher.

Chapter titles are suggestive. "Kinds of Belief" separates Evangelicalism from Catholicism, and discusses Sectarianism, Modernism and what the author calls Pseudo-Evangelicalism. "The Bible in History" gives a quick review of church history, related to the place given to the Bible in various groups and eras.

"The Bible Story" introduces inspiration, authority, and interpretation. Relative to inspiration, it is unfortunate that the author included the sentence, "An honest examination of the Bible itself, however, indicates that we cannot know enough about the writers' inspiration to be dogmatic about it." This is confusing!

Other good titles include: "Man and His Sin," "Jesus Christ the God-Man," "A New Creation," "The Church of Jesus Christ," "Eternal

Kingdom." The author's own personal opinion is seen in the statement that "many careful evangelical Bible scholars agree that a millennialism is more consistent with more Scriptures than either of the alternative views."

"Many careful evangelical scholars" would take strong exception to this!

Attractively written in conversational style, *Faith to Grow On* is, on the whole, good reading.—Irvine Robertson

Improving Preaching

HOW TO IMPROVE YOUR PREACHING, by Bob Jones, Jr. (Kregel, Grand Rapids, 151 pages, \$2.50)

This book is directed toward the young man in the ministry and the one who feels that he has not had adequate formal training in the field of sermon preparation and delivery. On this assumption, Dr. Jones asks for the preacher to "preach the Word."

But just to say "Preach the Word!" does not get the job done. In four chapters the writer highlights the task of sermonizing, using modern terminology instead of the old clichés. He dwells heavily on the psychological side of preaching, mainly in the areas of audience interest and appeal. To Dr. Jones, the pulpit is the preacher's throne, therefore, he must grace it well in appearance, voice and delivery. Added are two chapters on radio and television speaking which are highly practical.—Donald G. Smith

A Woman of Algeria

THE TURTLE DOVE, by Ferdinand Duchene (Moody Press, Chicago, 256 pages, paper, 89¢)

Before reading this gripping story of the mountains of Algeria, the reader should note the foreword by the translators. Duchene, writing in French, has stated, "All that I have written is true or possible. For every episode I could cite references, testimonies and court judgments." This affirmation is necessary.

In the tragic life of Thamilla, the Turtle Dove, the author has depicted the possible lot of the women of Muslim Algeria. Unbelievable it may seem to some and many will be startled by the horror of the lives of "millions of women who know only slavery to the whims, domination and passions of men."

The *Turtle Dove* is meant essentially as a call to prayer for the women who live in lands where Islam prevails.—Irvine Robertson

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LIFE THROUGH BELIEVING

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on the Gospel of John

EXAMINATION NUMBER 6

Be sure you have studied the material on pages 46 to 49 carefully before taking this examination. Fill in answers with ball-point pen. By special arrangement, students who wish may have this test personally graded by the Moody Correspondence School at a cost of 10 cents. Those who send in all twelve tests, earning an average of 70 or better, may obtain a certificate (additional charge, 25 cents).

In the blank space in the right-hand margin write the letter of the correct or most nearly correct answer.

1. When Christ healed the blind man, He illustrated His saying that He is (a) the bread of life, (b) greater than Abraham, (c) the light of the world, (d) the door.
2. The disciples showed that they had the same narrow concept of suffering as did the friends of (a) Abraham, (b) Moses, (c) Christ, (d) Job.
3. The familiar Shepherd Psalm is (a) Psalm 23, (b) Psalm 100, (c) Psalm 1, (d) Psalm 119.
4. Perhaps the reason for the method that Christ used in healing the blind man is that (a) it was more spectacular; (b) it was easier; (c) it required co-operation; (d) it appealed to the man's faith.
5. The enemies of Christ (a) did not know who He claimed to be, (b) knew what He claimed and accepted His claims, (c) knew what He claimed and rejected His claims, (d) pretended to accept His claims.

Complete the following:

6. The healing of the blind man took place in.....
7. Just as in the case of the helpless man, the Lord Jesus healed the blind man on the.....
8. The words in the latter part of chapter 10 were spoken by the Lord Jesus at the Feast of.....
9. In the Godhead there is distinction between the Persons, but there is unity of.....
10. In the Old Testament the people of God were frequently referred to as His.....

Write "true" or "false" after each of the following statements:

11. The parents of the man who was formerly blind fully supported him in his testimony.....
12. The Pharisees were self-righteous.....
13. By the end of chapter 10 the Lord Jesus was within less than four months of the cross.....
14. The religious leaders convinced the man who once was blind that he was mistaken in his convictions.....
15. When the Lord Jesus called Himself the "good shepherd," He was claiming to be one of many religious teachers.....

List in order the first four "I AM" sayings.

16.
-
-
-

Complete the following by filling in the blanks:

17. "Good Shepherd" refers to Christ's.....
18. "Great Shepherd" refers to His.....
19. "Chief Shepherd" refers to His.....
20. Using your Bible and referring to John 10:27-30, explain why a Christian is secure.

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2. a b c d

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CLIP ON THIS LINE

11.

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Reaching the community with the good news of salvation is the Hawthorne Gospel Church, Hawthorne, N.J.

*Bible study and doorbells
are the key to
effective evangelism
for this New Jersey church*



For the folks in this home—and for many like them in their community—a visit such as this may mean a Bible study course explaining the way of salvation.

GOOD NEWS

THE dignified elderly gentleman leaned back thoughtfully in his chair. Before him the book he had been studying lay open to a page titled, "My Personal Answer." Beside it was his open Bible.

For a long moment he bowed his head. Then picking up his pen he slowly placed a heavy checkmark beside the words, "I here and now receive the Lord Jesus Christ as my Saviour."

Just a stroke of the pen, but sometime later when a caller for the Hawthorne (N.J.) Gospel Church called on this man they were convinced of his conversion. For more than thirty-five years he had been the member of a prominent church, without discovering his need for Christ. Now, as a re-

sult of personal Bible study placed in his hands by the Hawthorne church, he knew the joy and assurance of personal salvation.

♦ EXPERIENCES like this are being multiplied today in the area of the Hawthorne Gospel Church and throughout the country as churches link their programs of visitation and other outreach with a carefully prepared Bible study course on the basics of salvation.

How does this work? Suppose you live in the area of a church using this program. One day the pastor or some other caller from the church calls at your home. In the course of a visit he hands you a neatly printed card which offers a free Bible study course an-

swering some of life's most important questions.

You are interested in the Bible, perhaps, and sense a need for knowing more. And you notice, too, that *The Good News* course which is offered is from the correspondence school of the well-known Moody Bible Institute. After some thought, you fill out the card and soon the course arrives.

The next few weeks may open up an entirely new world of thought. With the guidance of the textbook, you find yourself on a voyage of discovery in the Word of God. Step by step, through eleven lessons you note what the Bible says about such matters as the new birth, the finished work of Christ, facts and feelings and

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This young couple in the Hawthorne community hear about the Good News Course from Herbert Warnet, head of the visitation program.



With their Bibles, Mr. and Mrs. E. Nevin Miller, Midland Park, N.J., study the course from Moody Bible Institute Correspondence School.



A soldier who discovered the truth of salvation through study of the Good News Bible course thanks Hawthorne Pastor Hermann Braunlin.



Discussing the follow-up for those students with special problems are Pastor Braunlin and his assistant, the Rev. T. James Richmond.

at the Doorstep

the Christian life. Instructors who receive your exam on each of the lessons deal helpfully with personal problems. At the close of the study you are face to face with your own need for salvation.

Perhaps you were already saved or perhaps you found the Lord during your weeks of study. If not, you, too, may check the statement indicating your decision to receive Christ as your Saviour. If you have special problems, you indicate what they are, knowing that a Correspondence School counselor will do his best to help you.

Now the church which made the initial contact takes over. Confidential word of the special problems you may have raised has been shared with

the pastor. He has also received your personal answer blank to guide him in further counsel about your salvation, church membership or other problems.

Though the Good News Community Evangelism Program has been underway only eighteen months, some 350 churches have enrolled more than 4,500 students. Some enrollees have been saved persons who have merely wanted a better understanding of the Bible. Others have been uncertain of their salvation and have been helped to find assurance. At least 6 per cent of those completing the course so far have indicated first-time decisions for Christ.

♦ WHAT has been the experience of

the Hawthorne church? Pastor Hermann G. Braunlin who was instrumental in introducing the Good News Community Evangelism Program in his church reports that during the year of its use, they enrolled 978 people. Of this number 92 were members of his church. About 350 wrote in as a result of hearing about the offer over the air. The remaining enrollees are the result of personal contacts. So far some 180 have completed the course. "Wherever possible," he adds, "we deliver the certificate in person. Otherwise we write a letter of commendation."

All kinds of persons are among those who have been reached by this method of evangelism through the Hawthorne church. One young man,

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Good News!



This attractive folder is given to those interested in The Good News Correspondence Course.

a soldier stationed at a Nike post in the church's area, made his decision to spend some of his time while on duty in studying the course. One night, after having progressed part way into the study, he bowed in prayer and received assurance of his salvation. Since then he has been baptized and has united with the Hawthorne church.

Often *The Good News* course brings to light hidden problems. One student, having completed the course, checked the words, "I am still not saved. I am definitely interested in being saved." Then he added, "Should I confess my sins to the minister of the church?" As a result he received the help he wanted and needed through personal counseling.

Pastor Braunlin's church began its use of the Bible study community evangelism program in January, 1960. "For years," he says, "we had looked for the answer to two needs: first, an intelligent, dignified approach in evangelizing the general public, and second, some follow-up material for new converts that would have a more continuing value than the usual liter-

ature. In the year during which we have carried on the program *The Good News* course has fulfilled these hopes."

In the case of the Hawthorne church, the first step was the approval of the plan by the church board. Next, the church arranged the financing of the course, in their case through income from its Book Room (Cost of the course is one dollar plus the cost of printing cards).

Thirdly, several thousand copies of the enrollment cards were ordered. These were distributed in several ways. Some were given to church members with the suggestion that they be used in conversations with neighbors, business associates, fellow workers and the like. Others were used in the church's annual door-to-door visitation program last spring and in weekly visitation since that time. Such personal distribution was supplemented by announcements to listeners of the church's local broadcast and to readers of its small paper, *Fellowship*. Finally, the course was offered to each new convert in the church's summer evangelistic meetings.

A former tavern converted to a Bible house, this modern-looking book room underwrites the cost of the successful Good News Correspondence program at the Hawthorne Gospel Church.



♦ AFTER a year of carrying out this program, Pastor Braunlin makes several observations. First, the simplicity and the economy of the plan make it a useful aid to those engaged in personal work. "When dealing with people who show interest in the things of God, but do not feel they are ready to decide for Christ," he points out, "it is easy and natural to suggest that they undertake this simple Bible study course, signing them up then and there."

Second, he believes that the course is ideal for new converts who can be enrolled at the time they make their decision for Christ. "Some of our people," he adds, "carry a few enrollment cards to work and when there is opportunity to witness for Christ, even to unbelievers, they offer the correspondence course as a good way to learn more about the subject." In this case the course often becomes an important means of evangelism.

Third, the course helps the individual to place himself with definiteness according to his particular spiritual need. The New Jersey pastor points out that this is largely due to the "Personal Answer" page at the close of the textbook. Here the student is invited to indicate his own position, either as having been converted before taking the course, while taking it or then and there while completing it. If he is unsaved, he is invited to indicate his interest in being saved. The latter choice is made even more helpful by an invitation to mention special problems. These can then be dealt with by the examiner grading the lesson.

"One of our enrollees, for example," Pastor Braunlin recalls, "completed the course and checked the statement, 'I am definitely interested in being saved.' Then he added the comment, 'My relatives always ask whether I forgot that I was born of Jewish parents? Must I ignore them?' When the Correspondence School marked his papers, they returned them with a warm personal letter showing the necessity of confessing Christ, and they sent a copy of the letter to us. We, in turn, asked a Christian worker to visit the student in New York City to try to be of further help."

From Michigan, from Utah, from Virginia—from all parts of the country come similar reports. Pastors, church workers and students report that this combined program of visitation and Bible study is touching and changing lives. Altogether the community evangelism program is looked upon as an effective means of laying the good news of salvation at the doorstep of a needy world. END

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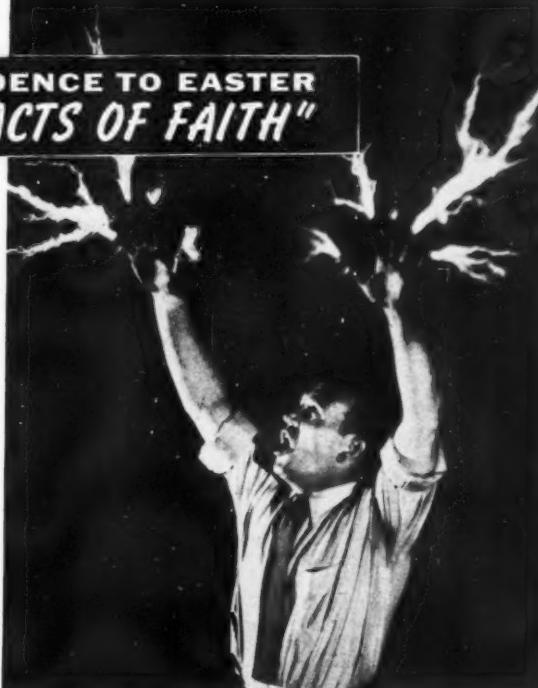
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STORM IN THE CONGO

[Continued from page 17]

Matadi was a deserted city. Every store and home had been looted. Windows were broken everywhere, doors smashed, cars stripped of everything now stood like skeletons facing every direction.

At Matadi, too, were a large number of severely injured soldiers and others who had had no attention since the first outbreak of violence. These were our first responsibility. Then followed restoration of sanitation, drinking water, and the use of preventive means for the epidemics that would surely come.

For several weeks we worked in Matadi until the "shock-wave" had begun to subside and possibilities of returning to our chosen field of service began to look brighter. After seven weeks we made our way back to Kibunzi and the hospital there.

Not a white man could be seen anywhere along the long stretches of road. Empty mission stations, Protestant and Catholic, empty factories, empty farms, empty establishments. Congo had lost 80,000 of its 125,000 white people.

♦ I CANNOT close without this final word. Back at the mission station the native soldiers continued their nuisance visits. But these made us better acquainted with each other. Nevertheless, it was an overwhelming surprise when one night two of these soldiers, whom I well recognized from our experience on the road, walked into our evening service.

Meeting them from time to time and talking together—in a different situation than that of lying in a ditch and hearing cries of vengeance and death—has turned the tide. It is my privilege now every Sunday afternoon to have a service for these soldiers in their own camp and by their own invitation.

As I stand before them and compare one of these services with that grim encounter on the road, I have a conviction that what happened in this limited experience will be the answer to Congo's tragic upheaval—a greater and better opportunity than ever to preach Christ by invitation.

I believe that Congo will some day realize that the white man they hate the most is the man they need the most. The missionary, the teacher, the gospel they now think they can get along without will some day be the objects of their ardent desire. I believe that the greatest opportunities for genuine Christian service still lie ahead.

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REPORT

[Continued from page 8]

now pastor of the Baptist Church in Inverness.

• COULSON SHEPHERD is director of the Message to Israel, which has had 1,300 successive weekly broadcasts over more than 50 stations. By short wave the message is heard in the State of Israel and in many parts of the globe.

• REV. FLOYD ROBINSON has recently joined the staff of the Correspondence School of Moody Bible Institute as Class Consultant. He will counsel with pastors and church leaders in setting up Bible study programs in the local community, and will also be available as a convention workshop leader.

• REV. BOB COLLITT has resigned as overseas deputation director for Youth for Christ International to accept the position of regional vice-president for Crusaders Bible Studies of Oklahoma City, Okla.

• DR. THOMAS WATSON STREET, professor of church history and missions at Austin (Tex.) Presbyterian Theological Seminary, will replace Dr. C. Darby Fulton in June as executive secretary of the Board of World Missions, Presbyterian Church in the U.S. (Southern).

BILLBOARD

More than 2,000 medical missionaries, doctors, dentists, nurses, students and mission board executives are expected at the second International Convention on Missionary Medicine, Dec. 26-29, on the Wheaton (Ill.) College campus, Executive Director Raymond Knighton reported.

Church Administration Conference will be held on the campus of Southwestern Baptist Theological Seminary, March 6-8, Fort Worth, Tex.

QUOTES

DR. HAROLD N. ENGLUND, president of Western Theological Seminary in Holland, Mich.: "The trouble with much of the church's outreach today is that it seems so impersonal. Some people may wonder if church members are interested in just their souls or in them as real persons. The blunt truth is that most church members simply do not wish to become involved with non-members in close personal relationships; it is so much easier to form all of life's friendships inside the 'holy club' of the church."

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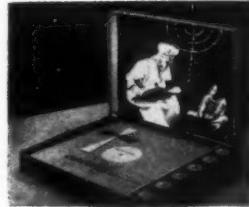
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BRIEFS

Appointed: Robert Kraning of Los Angeles as first full-time Youth for Christ director for Salt Lake City, Utah. For the past five years he has been on the staff of Greater Los Angeles YFC.

Donated: funds to purchase 10 acres of a proposed 50-acre seminary campus at a site south of Lombard, Ill., for Northern Baptist Seminary, according to Dr. Benjamin P. Browne, acting administrator.

Killed: by Chinese Communists, 30 million people since 1950, with 90 million more sent to slave labor camps, the Central Daily News reported recently in Taipei, Formosa.

Presented: by two Christian Chinese women, a Volkswagen Microbus—fully equipped with loudspeakers, tape recorder, and a movie projector to the Christian and Missionary Alliance Church in Hong Kong.

Agreed: proposed relocating of Taylor University from Upland to Fort Wayne, Ind., by the board of trustees at their regularly scheduled meeting recently.

Used: electronic computers in Dead Sea research as scholars seek to unravel the mysteries of the Dead Sea Scrolls, according to J. P. Bessinger, associate professor of English at the University of Toronto.

Proposed: by Editor J. Marse Grant of the *Biblical Recorder* official journal of the Baptist State Convention of North Carolina, talks to reappraise relations between Baptist bodies.

Produced: by Cavalcade Productions of Lake Zurich, Ill., for Scripture Press Foundation, a half-hour color filmstrip depicting in dramatic form the story of a man with only a short time to live. Jack Odell plays the lead role, Dale McCulley is executive producer, John Meredith is cinematographer, and Miss Gladys Siegfried is film director.

Estimated: that several millions will attend the Philippines' first International Fair since 1953, in February and March. Evangelical groups have banded together to sponsor a booth for presentation of an intensive, united Christian witness.

Established: a Protestant reception home in Brussels, Belgium, for the purpose of helping African students (especially Congolese) who come to Belgium for studies. Named "Foyer David Livingstone," the home will be

operated by an association formed by representatives of Belgian churches and the interdenominational Bureau of Congo Missions.

Scheduled: for March 14 publication, the New Testament portion of The New English Bible to be published by Cambridge University Press and Oxford University Press.

Urged: by Editor-Publisher William I. Nichols of *This Week*, that President John F. Kennedy proclaim 1961 as "Bible Anniversary Year."

Bought: by the Southern Baptist Convention board, a large textile mill in Cheraw, S.C., said by Baptist leaders to be a normal real estate investment.

Announced: by a printer in Winnipeg, Manitoba, that five Canadian Lutheran Church periodicals are planning a common format with each magazine publishing an identical three-page news section as a monthly insert.

Revealed: in the Occasional Bulletin of the Missionary Research Library, New York City, statistics showing there are 42,250 Protestant missionaries sent out to lands other than their own—27,219 or 64.4 per cent from North America.

Issued: by Dr. A. C. Frerichs, vice-president of the Evangelical Lutheran Church of New Guinea, an urgent plea for dentists to "come over and help us." He said that "New Guinea has about 2 million people and there are presently 13 qualified dentists here."

Released: by the National Catholic Welfare Conference, a year-end report declaring that the Roman Catholic church enjoyed a "prosperous, if stormy" 1960 in the United States. The report thanked Protestant and Jewish leaders who defended the church during the Presidential campaign.

Completed: after 35 years of tedious labor and research, a translation of the Bible in Mossi, the language of Mossiland, Upper Volta, West Africa, through the work of John Hall and four other Assemblies of God missionaries.

Chosen: as the first layman to edit the *Lutheran Companion*, official periodical of the Augustana Lutheran Church, Paul E. Gustafson, 45, religion editor of the Milwaukee (Wis.) Sentinel for 10 years.

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YOUTH SUPPLEMENT

By DOUGLAS STAVE

WHAT should Christian teens think of rock 'n' roll? Does some music glorify God while some doesn't? Why do we begin every Christian meeting by singing? What type of music should we use at youth rallies and at camp?

These are a few of the many music questions that plague today's teens. And—who'd be more likely to have some opinions on these questions than the teens who do the most singing and playing?

When some 1,000 Baptist young people met in Portland several months ago, I cornered the



winners of the talent contest and fired a few of these thought provokers at them.

Q. Hi gang! Let's begin with rock 'n' roll. Everyone has an opinion on that topic.

P.R. I don't like it. I think it appeals too much to the sensual and worldly.

J.W.S. That's music for the beatniks.

V.S. I don't think that we can say that any particular tune or beat is sinful. It's how it's used. The Lord can show me which music will hurt my life and testimony.

Q. Do you put popular music and jazz in that category?

L.W. I like to listen to popular music. A lot of Christian kids do.

V.S. It's kind of a fad for teens to listen to it. But I don't think we'd listen as much if we loved Christ more.

S.R. Since I've let Christ come into my life, such music doesn't compare to gospel songs.

(I polled the eleven-member panel with the question, "Do you listen to popular music more than one hour a week?" Six said, "yes"; five answered "no." They all agreed that when they spend more time with the Lord, they have less time to listen to popular music.)

Q. Let's talk about church music. What kind of music do you feel glorifies God?

J.B.S. It ought to be based on the Bible.

F.B. That's true, but I think the

singer is more important than the type of song.

J.M. Sure! It's not music that glorifies God, but Christians with pure hearts can worship *through* song.

P.M. I think sincerity is most important. A lot of times we sing without concentrating on the words.

J.P. The songs ought to arouse love for the Lord.

J.W.S. But people are different. Some worship better with different types of songs—fast, slow, spirituals, hymns. It's their attitude that God sees. Do they really want to serve Him through song? That's the main question.

Q. Now what about youth rallies? How should they begin?

J.M. With some snappy choruses.

E.B. Sure! Let's wake the kids up.

P.R. That's right. You've got to get them interested. They come thinking of all kinds of things.

J.B.S. I think some lively choruses make the kids feel at ease. Sometimes I've gone to a dull meeting and asked myself, "Boy, which way is out?" A happy song time makes me want to stay.

Q. We're agreed here. Begin with pep and a bang. What else should characterize the song service?

S.R. How about singing different kinds of songs?

L.W. We can get in a rut with jolly songs. We ought to vary the selections.

Q. Why should group singing be so much a part of our meetings?

J.W.S. Through song we praise the Lord.

E.B. That's most important, but I've noticed that good singing inspires the speaker, too. He might bring a better message as result!

J.P. Well, everyone sings (some not too well, I admit). So when we all do one thing together we become one solid unit ready to hear God's word.

P.M. That's right. Singing causes a feeling of togetherness so that as a group we can respond to the challenge presented later.

T.W. Don't forget that singing will make the non-Christian visitor feel closer to us and make him more open-minded to receive God's word.

Q. How can we vary our music program?

P.M. I like to learn new choruses. Especially those based on a Scripture text.

J.P. In our youth group we sometimes suggest choruses to sing. But we don't let our song leader use that as an excuse not to pick out songs.

S.R. We like to choose songs related to the theme of the meeting.

J.B.S. Special music always adds sparkle to the service, too.

Q. And just how often should we feature special music in a youth group?

P.M. Not too often. Specials ought to be in church services mostly.

J.B.S. Not so fast! I want to hear all the specials I can. A purpose of our youth group is to train us and to give opportunity for service.

The young people on the panel for this article gather at the piano during a Portland, Ore., youth conference. They include Eric Brockhoff, Larry Waters, Priscilla Miller, Joy Philbrook, Vic Schmidt, Jerald and Jim Savage, Tracy Wilson, Susan Rittel, Peggy Roeder, Jo McKinney.



J.M. A good solo or duet sung from the heart really helps me to worship the Lord better.

Q. Real good. And how can we improve the total music program in the youth activities of the church?

J.P. The pianist and song leader should be good—and be able to work together.

J.M. And they ought to be well prepared.

E.B. And good preparation stems from good organization.

V.S. I think varied participation works, too. Everyone who can should contribute to the music program.

Q. That pretty well covers the young people's program, gang. How about music at camp?

E.B. Here's a good place for songs related to nature. "When through the woods and forest glades I wander . . . then sings my soul, How great Thou art."

L.W. Those deep songs really help me to worship the Lord.

T.W. We used printed sheets of hymns and choruses at our camp. That way we got the most out of the words.

Q. What type of songs should we use during fun times at camps and parties?

V.S. Ones that make us feel at ease.

J.M. I like a few secular songs when we're in high spirits. I'd rather sing one of these than "murder" a Gospel chorus like "Hallelujah" or "V is for Victory." When I sing Christian

songs I want them to have meaning.

P.M. Hey! Don't go overboard with entertainment! I prefer to limit that kind and stick to ones bringing a spiritual blessing. We get plenty of the other kind at non-church functions.

Q. How about "jazzy" or "blue" sacred music?

J.W.S. It sure appeals to a lot of kids. But I don't know whether this kind glorifies God.

V.S. I think it's up to the individual. If you can sing it or listen to it without any pang of conscience, okay.

P.M. Yes, but the Bible teaches that we shouldn't offend others. If what I do will hurt another Christian, I stop.

Q. Just what does the Bible say about music?

J.P. All through the Old Testament we read that music can help one praise God.

J.B.S. But it's the song in the heart that's most important. It says in Ephesians, "singing and making melody in your heart to the Lord." I don't want to sing anything I don't really mean.

Q. One more question about music in church services. Which should we sing the most, hymns (devotional songs addressed to God, like "Holy, Holy, Holy") or gospel songs (with words of testimony and experience, like "Since Jesus Came into My Heart")?

P.R. I don't think we can make a rule about it. They're both important.

J.M. Hymns of praise help me worship the Lord.

J.B.S. I think the choice of song will depend on the type of meeting. In a communion service hymns are best.

P.M. I think that gospel songs speak better to the unsaved; through them we can sing our testimony.

J.P. God wants us to be happy and sing of our joy in the Lord. Gospel songs provide such a medium.

T.W. Anyway, no matter which song we sing, I'm sure thankful God has put a new song in our hearts. It's just one of the many ways we can praise Him for sending His Son to die for our sins and bring us His wonderful salvation.

* * *

Now you've heard what the panel thinks, here are the ideas of one who trains church musicians. We've asked John Wilson of the music department of Moody Bible Institute to round out the discussion with some comments of his own.

AFTER CAREFULLY observing the comments you have made, I am convinced that you not only enjoy making melody, but that you have pretty well grasped the purpose behind this great ministry of music. As you have said, J.W.S., this is a means by which we praise the Lord.

F.B., you are right in placing the importance of the singer above the style or rhythm of the song. For it is the dedicated life that God uses, whether in the pulpit, in the choir loft or on the piano bench.

This attitude of dedication not only will affect the music that you use in

Panel members agreed that sincerity is important when singing about our Lord and Saviour. At left, this mixed quartet from the panel masters a difficult but beautiful sacred number. At right: an ensemble from The Dalles, Ore., sings from the heart—not from the pages of a book.



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church, but will govern what you listen to for pleasure.

As Christians our "pleasure" music should never be a stumbling block to others, or give wrong impressions to those who are carefully observing our lives from day to day.

Concerning music at social functions, I feel that sometimes we unintentionally make light of the gospel. At a banquet, for instance, we often do damage to the spirit of sacred song by placing a beautiful gospel number between two hilarious jokes, or by singing jingles containing a few sacred words, such as "Do Lord" or "Hallelu."

I agree with you, J.M., that it is better to sing for fun than to "make fun" of a song when we meet for fun. It would do us good to learn some snappy secular songs for such occasions, but I also think we should conclude all our social times with a sacred emphasis, at which time we sing of our love for Jesus.

Our dedication to the task will also help us to keep out of the rut that L.W. warned us about. We will find ourselves balancing our meetings with songs of joy, songs of quiet devotion and songs of worship to God. Yes, it will even help us to balance our congregational songs and specials, so that we will find opportunity to participate in song as well as be spoken to through song. Finally, it will make us constantly desire to improve our talents so that we can improve our ministry.

END

Pray for a Good Mate

By Martin Luther

Young folks are brought up in such a way that a girl is ashamed to ask God for a boy, and a boy is ashamed to ask God for a girl. They imagine that asking God for this is a very foolish thing and that they must plunge into this matter of their own accord.

This is why marriage so rarely turns out well. Should not a girl in all seriousness pray with all confidence: "Behold, dear God, I have now come to those years in my life when I would like to become married. Be Thou my Father, and let me be Thy child. Give me a pious boy, and graciously help me enter the married estate; or if it please Thee, give me the spirit to remain chaste?"

In this way a boy, too, ought to pray for a girl and should not begin everything of his own accord, but pray God to begin it and lay the first stone. Such young people are real children of God. They begin nothing, no matter how trivial it may be, without first paying their respects to God in the matter.

Excerpt from WHAT LUTHER SAYS, an anthology compiled by Ewald M. Plass, published by Concordia Publishing House, St. Louis, Mo.

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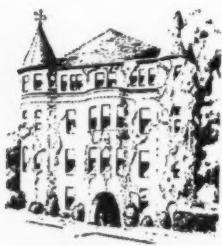
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I'M JUST A STUPID PARENT

By Roy Wolfe

I'M just a stupid parent!

How do I know? Because my seventeen-year-old said so. She ought to know. She knows everything.

At first I thought her observation was just a localized reaction, so to disprove her theory I checked it out with other teenagers. She was right—they were in unanimous agreement that all parents are stupid, and I am one of the worst—strictly from Stupeville!

This came as quite a shock. Then trying to be objective, I asked her point blank, "Why do you kids think we parents are stupid?"

She let me have it right between the eyes! She reeled off her answers so rapidly you would think she had given it much thought. I don't re-



member all she said but it ran something like this:

1. You're old-fashioned, out of touch . . . use expressions we don't use anymore.

2. You don't understand me—don't make any effort.

3. I'm tired of hearing that same old story of the "good old days" . . . how in my day I did this or did that . . . how mother trudged twenty miles to school every day, walking barefoot in the snow (even in summer), without shoes, only a thin ragged sweater, carrying ten books . . . and still got straight A's while holding down a full-time job.

4. I'm tired of seeing your old report cards from the attic with all those high grades. What about the ones you don't show me?

5. Tired of hearing that line, "Based on my experience." Your experience doesn't apply in this jet-age.

6. You're too suspicious—always

think the worst . . . don't trust us . . . always give us that old third degree checkup.

Well, when she finished, you can imagine how I felt!

"At what age did you think you knew all the answers," I asked?

Before she could answer, my eight-year-old son piped up, "When I was eight I knew all the answers . . . I could answer every question the teacher asked me!" That placed the age of knowing all the answers earlier than I had imagined.

"Is there any hope for me?" I asked. "You know, parents like to feel needed . . . like to feel loved."

"There are times," she said.

* LATER that day I tried to think of times when I had felt needed—had that sense of belonging. I listed the following on the back of a tea bag during coffee break:

Sometimes my daughter said . . .



Tired of hearing how Mother walked 20 miles to school, barefoot, in the snow . . .

1. This theme's due tomorrow and you just *have* to do my research. (Why would she have a stupid researcher like me?)

2. Dad, you just have to go with me to get my driver's permit.

3. Remind me to get the buns for the band banquet . . . bring my clarinet to school, you just *gotta* . . . I forgot it.

4. Tell Mom to have dinner ready early so you can drive me to the game.

5. I need money for my dues.

6. I'm sick . . . take me to the doctor.

7. Can I have the car tonight?

8. I need some money. Ditto! Ditto! Ditto!

9. What d'ya mean I *hafta* pay for my own gas?

10. I have to cart all this stuff to school—you'll just have to take me.

11. Write me an excuse for being late.

12. Stand by . . . I'll call home if we run out of gas.

13. Daddy, I need your help. I seem to be having a bit of trouble.

14. It's my night to get my teeth braces checked.

15. Our young people need transportation to the Singspiration . . . if you would just make five trips.

It's easy to see that one of the duties of a stupid parent is to stand by in readiness to be needed. He is sole owner of the Stupid Parent's Taxi Service. It's nice to be needed!

After the initial shock of learning my state, I went to the dictionary to look up the word "stupid," in order to analyze the situation:

Webster: Stupid: 1. Wanting in understanding; in a state of stupor; stupefied.

2. Sluggish in understanding; slow-witted; crassly foolish.

3. Resulting from, or showing mental dullness; foolish; witless; as a stupid book.

* All of this, of course, left me very discouraged, but since that time I have made some interesting observations (no credit on my part, of course).

I have discovered that, in spite of being regarded as stupid at home, my teenager says at school I'm the greatest. This is, no doubt, a defense mechanism. She probably feels that if her school mates knew of my true state, it would reflect on her.

I found out also that all teenagers aren't as critical of their parents. There are exceptions. One boy said to me recently, "I believe parents are worth having when there is no one else to turn to."

This made me suspect (Remember what she said? "You're too suspicious.") that maybe parents have



It's nice to feel needed . . .

more upstairs than their offsprings give them credit for. Maybe they're just stupid like foxes—in fact, as I think back, my daughter admitted this a couple of times.

Recently she commended me for some advice I had given her. "You know, Dad, when I wanted to pay for the dinner the time my boy friend was almost broke . . . and you said 'Don't offer, you'll hurt his pride'? Well, it turned out to be right. He would have been terribly offended. I'm sure glad you told me. He's just like you—real pride, y'know. He reminds me a lot of you at times."

And another day she said, "Thanks, Dad, for driving me to school. I never could have made it walking with my eight books, purse, lunch, clarinet and gym shoes. I'm sorry this will make you late for work."

Then there was the night of the great dramatic problem. Daughter was dressing to go out. She had raced through dinner and the rest of us were still eating. Suddenly, she let out a screech, ran to the kitchen and flopped in a chair, affecting that glassy look teenagers get when they are in the midst of a great, dramatic crisis.

"Oh, no . . . oh, no. It can't happen to me," she wailed.

"What's wrong," we yelled. "Appendicitis? Leprosy?"

"I just remembered—I accepted a date with Bob and Bill."

"Fine," we said. "It's nice to be popular."

"But they're both for tonight! What'll I do? What'll I do? It's almost time. They'll be here any minute."

This was indeed an emergency, and I could see she was in no condition to meet it. "Bob's the one that's nuts over cars, isn't he," I asked? "And he usually comes early . . . hmmmm . . . go finish getting ready . . . I think there's a way . . ."

She gave me that "what can you do; you're from another era" look.

"Go on, finish getting ready . . . go on, it's an order."

Bob arrived shortly, but by then, the family car was backed out in the driveway. The hood was raised, and I had my head down in the motor, trying to disconnect the carburetor. Bob saw the car and changed his course. "Having carburetor trouble? Here, let me give you a hand . . . I'm an old hand at motors."

"Let's shove it in the garage, Bob. I have a pair of coveralls you can put on," I said. He's a whiz with cars.

Three hours later, after my daughter

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had kept her date with Dick, Bob was so apologetic. "Guess I'll have to take a rain check on that date. Boy, your dad's car was in bad shape—had to boil out his carburetor, half his sparks were disconnected," he said proudly.

"Boy, that was a tight squeak," our pride and joy said after Bob left. "I never would have thought of that!"

* THEN there was the crisis of the mind.

"It's impossible," she moaned one evening.

"What's impossible?"

"What I have to do tonight: Read and outline a book for book review, define 125 vocabulary words, like 'opprobrium,' my trig homework, organize notes for an oral talk, write a theme."

Well, usually I say, "Pour it on, teachers," but sometimes they overdo it and this was one of the times. The girl had to have help. She only knew half the vocabulary words and was quite surprised that I knew 120. The book report we knocked out in short order. She wrote her theme and thought she had every word spelled correctly. I found ten words misspelled. "In my day," I said, lifting my head high, "if we brought home less than one hundred in spelling, it was the woodshed for us."

"What's a woodshed?" she asked. But then she said, "Thanks a lot, I never could have completed all that without your help—you weren't half-bad as a student, were you?"

"Modesty forces me to admit that you're looking at a class salutatorian, class of '32!"

"Wow, a real egghead," she said.

Every once in a while I come up with an answer to something which my daughter can't solve. My reward is that look of wonderment in her big round eyes as she marvels that one of another generation would be able to give out with jet age answers.

I've learned, however, to carefully guard my secret. As I fix my gaze on the ceiling and toy with my honor society pin, I plead with her, "Please forgive me for being so stupid. Bear with me and you'll find that I'll learn an awful lot in the next few years. END

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what does the BIBLE say?

ANTHONY C. CAPON



Secrets of Victory

LET me remind you that this is to be the second of two articles on triumphant Christian living. We are trying to find out how those Christians who seem spiritually and psychologically downtrodden can be, instead, joyously victorious.

We saw last month from the Scriptures how Paul was completely triumphant over acute physical disabilities, over psychological pressures and frustrations, over adverse circumstances of all kinds. This month we are going to look for the principles by which Paul's victory was won.

Remember that our method in these studies leads us to find what the Bible itself says; so be ready to look up the Bible verses and to answer the questions in your notebook.

♦ THERE are two chief victory principles in Paul's life. The first is his utter denial of self.

You will find the theory of this explained in Galatians 2:20, a very well-known verse. By the word "I" at the beginning of the verse, Paul means himself as a person existing in his own right, with his own desires and ambitions for himself.

What does Paul say has happened to this "self" of his? Does he say that it has been pushed into the background of his life? Does he say that it has far less place than it used to have? That it counts with him for far less than Christ does? No, he says none of these things; what does he say?

What does "crucified" mean? Does it refer to an honorable death? Paul, you see, had turned in disgust from all his old desires, such as his ambition to make a name for himself or to be thought well of. They no longer existed for him; he had put them to death.

But it is quite possible to think that you have put self to death when in fact it remains very much alive. In Paul's case, however, the theory did not remain theory; it was worked out in daily practice.

Turn, for example, to Philippians 4:11. Paul is in a Roman jail—not by any means kindly treated, we may be

sure. Deprived of normal comforts and privileges as he is, we might suppose that he will be a little dejected. Not in the least! Is he complaining in this verse? (See the first part.) What does he say?

"This is not my home," we can imagine him saying to himself. "My home is in heaven, yet to come. I have no need to find comfort or satisfaction down here. If I suffer bad conditions, what does it matter? It's for the Lord's sake!"

What does Paul say he has learned? Is there any state with which he would not be content? How many exceptions does the word "whatsoever" allow?

Now apply this honestly to yourself. You claim to be dead to self; but can you truly use Paul's words in this verse? Do they come from your heart, or only your lips?

Another example from the life of Paul concerns his marriage. When Paul wrote I Corinthians he was not married, but we see no evidence of unhappiness about this. It was simply the Lord's will for him that he might devote himself entirely to the preaching of the gospel.

Look at I Corinthians 7:7, 8. Does Paul recommend his unmarried state to others? An answer to this question appears in each of the two verses. Yet many Christians allow this matter to spoil the completeness of their devotion to the Lord. The desire has not been "crucified"—that is, it is allowed to remain a "living" issue, not completely subjected to the will of the Lord.

Paul sums it all up in Philippians 1:21. How does he describe his life in one word? Not "partly self and partly Christ"; not even "mainly Christ" or "almost entirely Christ," but . . . ?

There is no room left at all for self. What of your life? Every little exception you make to this complete consecration is a channel along which Satan will pour his temptations. Only when the crucifixion is complete can true triumph begin.

♦ THE second victory principle in the life of Paul is his utter faith in Christ.

Go back to Galatians 2:20 for a mo-

ment. We have seen how Paul describes the "death" of self; now we must look at the way he describes what he calls "the life which I now live in the flesh." How does he say he lives it? Some commentators think that the faith spoken of is Christ's faith; but most say that the real meaning is, "I live by faith in the Son of God," and we may safely take the words that way.

"I live by faith"—that is the second victory principle. What does it mean? Can you put it in other words?

Paul might have expanded it this way: "I believe that He is guiding my life step by step, no matter how perplexing it may seem. I just live each day reckoning on that. I do not believe in chance or bad luck; I do not believe in the tyranny of circumstances. Christ is the Lord of circumstances. My life is in His hands, and I am trusting Him to make of it just what He wants."

But again, you may say that these are mere words. You may want something practical. Well, how did it become practical in Paul's life?

Look at what might have been a low point in the life of Paul. In Acts 16: 22-24 you will see Paul and his companion being treated violently and suffering great indignity. We might expect them to be embittered and sullen. But in verse 25 you will find their actual state of mind revealed. What were they doing? What does that tell you about their faith in the Son of God?

Apply this to your own circumstances. To you they may appear as a prison. Have you learned that through living faith in Christ you can sing praises in those very circumstances? Sullenness and gloom are an insult to Christ, for they imply that you are criticizing the way He is governing your life.

It is vital that you should learn to say at all times, "Christ is governing my life today! I will rejoice in Him!"

* ANOTHER example is in the shipwreck described in Acts 27. Everyone on the ship except Paul had lost all hope that they might be saved (v. 20). But what did Paul have to say about this? See verse 25. How is his faith shown?

"I believe God," he said. Can you? Does life appear to you to be a merciless storm? Do you feel yourself near to shipwreck? Now is the time to cry in triumph, "I believe God!"

There you have, then, the two simple principles which can make your life, also, one of triumph. They are summed up in two phrases from II Timothy 1:12. "I have committed..." "He is able to keep..." END



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the last word

The jailer at Philippi looked at two men who, outwardly, had lost every reason for hope, but who rejoiced. Victory like this could only be the work of God, and it induced a cry, "Sirs, what must I do to be saved?" (Acts 16:31).

Men today are asking the same question. Moral men, desperate men, degraded men—all alike, coming to the end of themselves, reach out for that slender strand of hope which is found only in God. And God still answers.

Six words in the Bible can lead you into the purity and power you long for, and fellowship with God. They are these:

Acknowledge. Sin blights, degrades and finally destroys: "The soul that sinneth, it shall die" (Ezekiel 18:4).

Repent. Be truly sorry for your sin against God and man. "Except ye repent," Jesus said, "ye shall all likewise perish" (Luke 13:3).

Confess. Not to men, or to preachers or priests, but to God. "With the mouth, confession is made unto salvation" (Romans 10:10).

Forsake. Sorrow is not enough: "Let the wicked forsake his way, and . . . return unto the Lord, and he . . . will abundantly pardon" (Isaiah 55:7).

Believe. Christ died for sins not His own, but yours: "The chastisement of our peace was upon him, and with his stripes we are healed" (Isaiah 53:5).

Accept. Receive Christ into your heart: "But as many as received him, to them gave he power to become the sons of God" (John 1:12).

CLIP

To the best of my knowledge and belief I have today received Christ as my personal Saviour and Lord.

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SHOPPER'S GUIDE

and INDEX OF ADVERTISERS

Annuities, Wills

American Bible Society	64
Conservative Baptist	
Foreign Mission Soc.	48
Moody Bible Institute	9, 58
Salvation Army	53
Wheaton College	49

Automobiles

North Shore Dodge	36
-------------------	----

Bibles

B. B. Kirkbride	2nd Cover, 4
Cambridge University Press	56
Oxford University Press	19, 22

Bibles Repaired

Norris Bookbinding	30
--------------------	----

Bible Study Helps

Markilo	48
Union Bible Study Ass'n	48

Books

Broadman Press	30
Wm. B. Eerdmans Publ.	47
Funk & Wagnalls	19
Humbert Press	8
Moody Bible Institute	3
Old Authors	48
Parents' Association	64
Zondervan Publ.	29, 38

Broadcasts

Back to the Bible	22
Charles E. Fuller	5
Radio Bible Class	22

Camps, Conferences & Resorts

Boca Raton Bible Conf.	44
Camp Forest Springs	54
Christian Life Convention	32
Githe Gumee Bible Conf.	64
Prophetic Bible Conf.	33
Beacon Heights Resort	67

Church Bulletins & Stationery

Cathedral Press	35
Len Shonee	30
Woolverton Printing	56

Church Equipment

C. & D. Distributors	56
Cottrell & Leonard	38
Cox Sons & Vining	8
DeMoulin Bros.	29
Hartley Religious Vestments	49
Homespun House	2
Little Giant Mfg.	40
Monroe Co.	65
E. B. Moore	31
J. P. Redington	30, 38
Smith Mfg.	36
Sudbury Brass Goods	3
Universal Bulletin Board	35
Wenger Music Equipment	35

Equipment Service

Minister's National Wholesale & Disc. Service	8
---	---

Evangelists

Moody Bible Institute	56
(Extension)	68

Evangelists Listing

Films & Filmstrips

C. O. Baptists Films	44
Biola Films	58
Century Film Library	38
Concordia Films	43, 65
Delta Films	47, 50
Family Films	63
Films for Christ Library	62
Matson Photo Service	48
Moody Films	63
Sacred Film Library	50
Scripture Press	50
Fred Visser	48
World Wide Pictures	67

Furniture

Roy Baumann	66
-------------	----

Help Wanted

G. Bowman	42, 49
Christian Schools Service	48

Box 294, Sparta, Wisconsin 45

45

45

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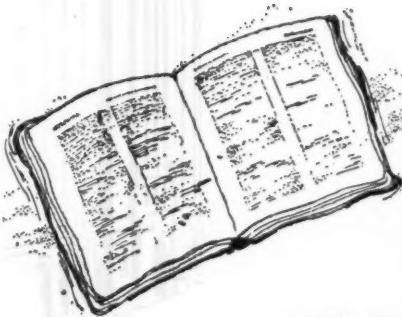
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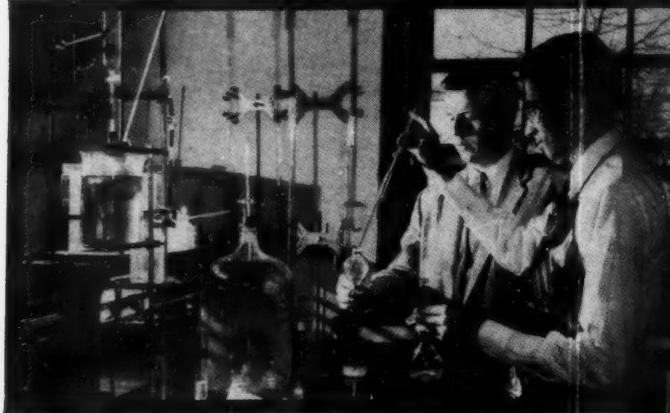
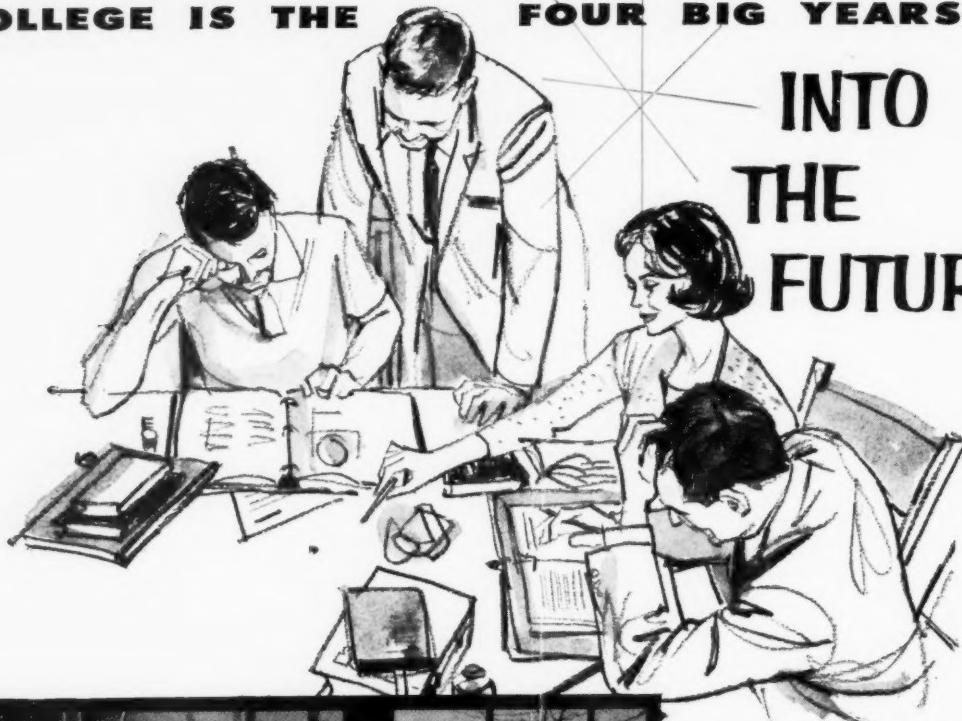
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